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The Queen's Work Catechetical Series . . . No. 2

CHALK TALKS
OR
TEACHING CATECHISM
GRAPHICALLY

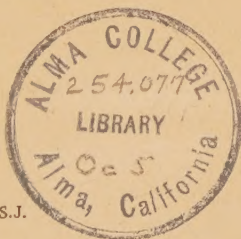
(Based on the Baltimore Catechism)

PARTS 1-4

PART I

TEACHER'S EDITION

O'CONNOR-HAYDEN



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FOREWORD



UNJOYABLE and interesting as is the teaching of catechism, yet many find this work rather hard. They cannot hold the attention of the class; their stories do not seem to "take"; drill work does not produce the desired results . . . everything seems to go wrong . . . they are ready to give up in despair.

A teacher in such a state would do well to consider quietly and honestly his or her methods of dealing with children. Has the teacher acquired the habit of asking God's help in this work before setting out to the catechetical center? Does he or she ever pray to the Guardian Angels of the children to keep them quiet and attentive? Is the teacher too harsh or cross, or on the other hand too easy? Finally, does the teacher make a sincere endeavor to prepare well the matter to be explained that day? A large number of poor classes have for their foundation a lack of preparation, and any teacher who resorts to the asking of unimportant and frivolous questions merely to keep the children going and to "fill" the hour must not be surprised if the little ones lose interest and begin to talk and play with one another.

On the other hand, there are many catechists who spend much time in preparing interesting lessons; who pray often for success in their work, and yet, in spite of all they do or say, never seem to make any progress with the children.

Some years ago, a teacher was put in charge of some seventy-odd children, ranging in years from four to ten, and asked to "keep them busy" for half an hour while the older children received an instruction. He was at his wit's end trying to devise a method of holding their attention and at the same time of making the period a fruitful one for their souls. To tell stories Sunday after Sunday would surely prove monotonous, not to say exhausting to the teacher, and the chances for drill work were not very hopeful. Then came the idea . . . the catechism in pictures! A blackboard and some colored chalk were immediately brought forth, and The Creation, Adam and Eve, Morning and Evening Prayers, Temptations, and other fundamental truths were sketched with the simplest drawings. It was surprising to see the little ones all eyes and ears, and the way they retold the main points two or three weeks later was proof enough that the method was a success.

It is, then, with the hope that others will be helped in their times of trouble and discouragement that this and the following three books have been printed. They do not constitute a complete catechism, but are intended to be a help, or better still, a suggestive method of teaching the matter found in the ordinary catechism. The drawings are very crude, and purposely so, for thus none can say that such work is beyond their ability. The ideas are, as is evident, merely suggestive, and the teacher can develop them to suit the individual class. Ease and facility in drawing will come with a little practice.

The method of teaching graphically is very simple and hardly calls for an explanation. It consists merely in drawing appropriate and simple sketches (on a blackboard, a pencil tablet, or in a notebook) of the matter being explained, the teacher TALKING ALL THE TIME. In a word, it is nothing more than a catechetical chalk talk. Let us take Evening Prayer for an example.

A cross-section of a house is drawn. On the ground floor are shown mother and father talking over the events of the day, and on the mantelpiece the clock points to 8 p. m., the right time for all good children to be in bed. A few short lines indicate a staircase leading to the room above. There Johnny is getting ready for the night. His Guardian Angel and a devil are disputing as to who will watch over him. Up in heaven, God (a triangle) is watching the whole performance. If Johnny says his prayers, God will be happy and pleased and the Angel will stand guard. If he fails to do so, the devil will win and be glad. Johnny loves God and his Guardian Angel, and he hates the FILTHY devil, so he kneels down, says his Act of Contrition, his prayer of thanks to God, and jumps into bed, a happy boy. So much for the method.

The usual order of subjects as found in the Baltimore Catechism has been followed rather closely, with but a slight digression. The reason for this change is very important.

Some teachers make the terrible, almost irreparable, error of beginning nearly every class with such expressions as: "If you do that, you'll go to Hell," "If you don't keep away from there, you'll die and go to Hell." "If you don't do this you'll end in Hell." It is Hell, Hell, Hell, Sunday after Sunday, until the poor little children, paralyzed with the terrible thought of eternal damnation, begin to THINK that the ONE BIG THING IN LIFE is to avoid Hell . . . and nothing more. The loving God looms up before their little minds as a cruel and exacting tyrant. His GOODNESS is overwhelmed by a mistaken idea of His justice, and Heaven, Grace, and LOVE mean nothing to these little ones now, and perhaps never will in later life. THIS IS A MISTAKE OF WHICH NO TEACHER SHOULD EVER BE GUILTY.

To forestall such a dire possibility the Fall of the Angels, the Creation, the Guardian Angel, Adam and Eve, and Prayer have been taken first. Hardly any mention is here made of Hell. And rightly so; for if we show the youngsters how good God has been to us (in the Creation, the Guardian Angel, etc.) and if we stress the idea that by sin God is displeased and the devil made happy (and who wants to make the devil happy?) we shall inculcate a natural disgust for sin, and the children will be inclined to avoid evil and do good, not merely by fear of punishment or hope of reward, but by the desire to please God. Thence will flow a natural love for what is good and an instinctive withdrawal from evil, because goodness pleases God and makes the devil furious.

N. B. To accompany the teacher's manual, another book has been printed for the children. The text is the same as in this one, but the pictures have been removed. The teacher is first to draw the pictures at the time of explanation and then have the children reproduce them from memory in their own books. In this way the children are made to pay strict attention, and by redrawing the sketches they crystallize in their own minds, in a way never to be forgotten, the matter explained by the teacher.



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THE FALL OF THE ANGELS

A long, long time ago, before this earth was made, God created the Angels. They were so happy and had everything they wished . . . no sufferings, no sickness. The things we study for a lifetime and then hardly understand, they knew with a moment's thought.



Fig 1

The most beautiful things on earth are as nothing compared to the beauty of those Angels. Moreover, God was always with them, though as yet they could not see Him, and their happiness was perfect. (Draw Fig. 1, explaining the triangle.)

Then, to try them and test their loyalty to Him, God gave the Angels a command. We are told that it was to adore the future Christ as man. This was too much for the proud natures of Lucifer and many others. "We will not obey," they said, and they rose up against God. (Draw Fig. 2, Angels alone.)

IMMEDIATELY they were driven out of Heaven; the burning fires of Hell were created, and down into the depths of this scorching pit were cast the rebel Angels, there to burn FOR ALL ETERNITY. (Draw the rest of Fig. 2 . . . Hell and the rebel Angels going down into it.)

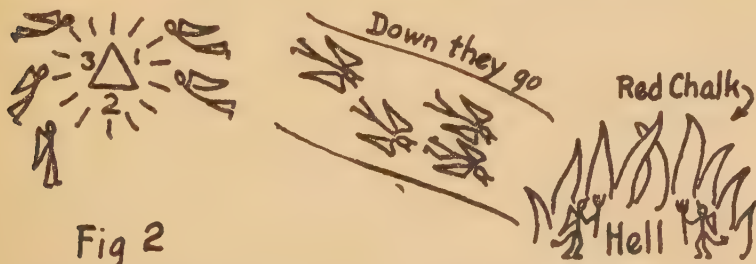


Fig 2

The bad Angels are called devils. They hate God and us, and try to drag us away from Heaven and down into Hell with themselves. SIN ALONE WILL PUT US IN HELL.

THE CREATION

FIRST DAY—A long, long, long time ago God was up in heaven as happy as could be, . . . so happy in Himself that He needed absolutely nothing to increase His happiness. But to show His GOODNESS He decided to make the earth. "Let the Earth be made," He said, and FROM NOTHING THE EARTH WAS CREATED.

(Draw Fig. 1 — First God in Heaven, then the darkness, then the earth.)



Fig 1

SECOND DAY—Then God said: "Let the land and the sea be separated." And immediately the waters went back, and THE LAND WAS MADE. (Draw Fig. 2.)

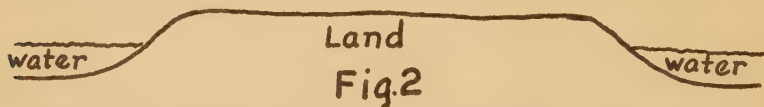


Fig.2

THIRD DAY—Then God said: "Let the earth bring forth the green HERB . . . and the FRUIT TREE . . ." Gen. 1-11. (Draw Fig. 3, adding trees and bushes to Fig. 2.)

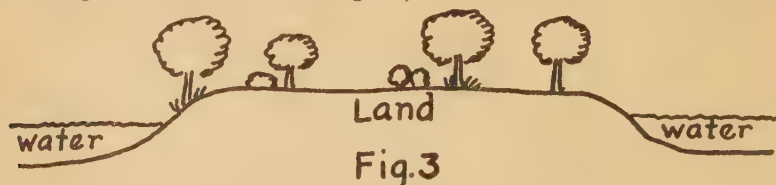


Fig.3

FOURTH DAY—Then God said: "Let there be LIGHTS made in the firmament of heaven to DIVIDE THE NIGHT AND THE DAY, and let them be for signs, and for seasons, and for days and years, to

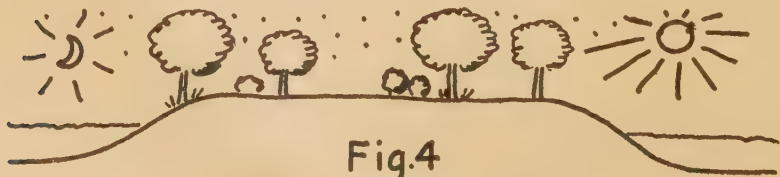


Fig.4

shine in the firmament of heaven and to give light upon the earth." And God made TWO GREAT LIGHTS: a greater light to rule the day, and a lesser one to rule the night, and the STARS; and He set them . . . in heaven to shine upon the earth and to rule the day and the night. Gen. 1-14. (Draw Fig. 4, adding sun, moon, stars to Fig 3.)

FIFTH DAY—Then God said: "Let the waters bring forth the CREEPING THINGS having life, and the FOWLS that may FLY over the earth . . ." And God created the GREAT WHALES . . Gen. 1-20. (Draw Fig. 5, adding birds and fish to Fig. 4.)

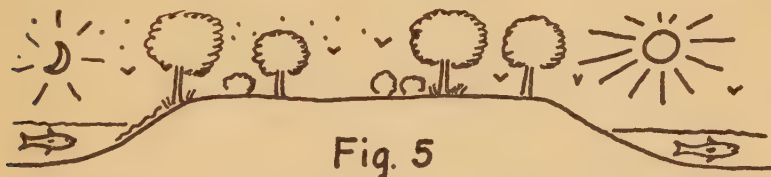


Fig. 5

SIXTH DAY—Then God said: "Let the earth bring forth the living creatures in its kind . . CATTLE, and CREEPING THINGS and BEASTS of the earth."

God also said: "Let us make MAN to our own image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth . . ." Gen. 1-24. (Draw Fig. 6, adding animals and MAN to Fig. 5.)

So it was Man . . Ourselves . . who was to be the RULER of all the animals, the sea, the land, and the air. But why should we be the chosen ones to rule the whole world? BECAUSE GOD LOVED US! Can WE think of ever committing Sin against so Good a God? Let us show our love to Him and thank Him by keeping His Commandments.

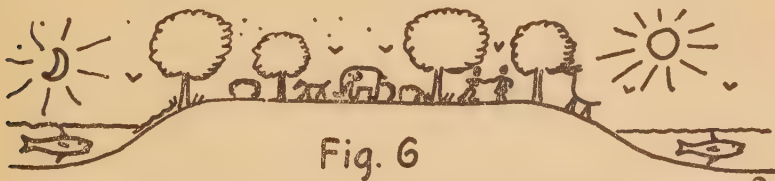


Fig. 6

SEVENTH DAY—"So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made, and HE RESTED ON THE SEVENTH DAY . . . And He blessed the seventh day and sanctified it . . . Gen. 2-1.

(Though the seventh day on which God rested is our Saturday . . the Sabbath . . and God said: "Keep holy the Sabbath Day," yet the Church, the representative of Christ and the spiritual ruler on earth, decided in the year 58 A. D., to keep the first day of the week as the Lord's day, instead of the Sabbath.)

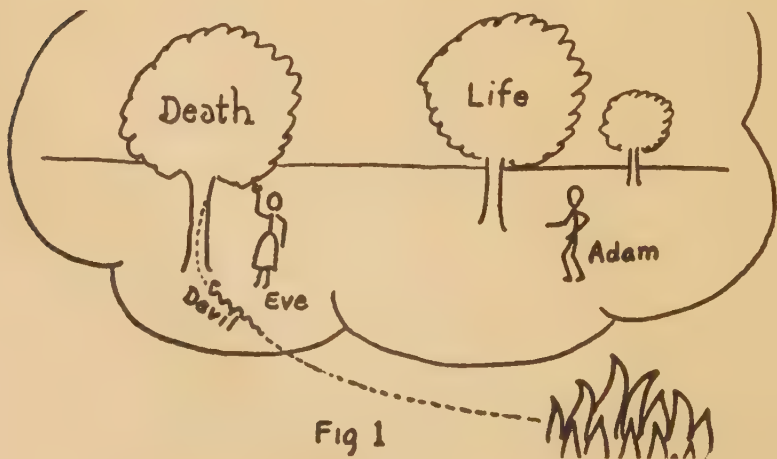
It is a big sin to work on Sunday for a long time without necessity. We must go to Mass on that day and keep it as the Lord's Day.

ADAM AND EVE

THEIR FALL AND PUNISHMENT

Adam and Eve were so happy in Paradise. God had created and placed them in this garden. They had everything they wished for . . comfort and happiness. Sickness, heat, cold, hunger, temptation, death . . were all unknown. How good God was to them! Surely they would love Him in return!

But God wanted to see how faithful they were to Him and so commanded that the fruit of the tree of Good and Evil (just one of the thousands of trees in Paradise) was not to be eaten. That was easy enough! If they should disobey this command, miseries of all kinds were to come upon them. (Draw Adam and Eve and trees in Paradise.)



One day the filthy devil came up from Hell and told Eve to eat the forbidden fruit, and foolishly she did so. Then Eve, like some little boys and girls now living, coaxed Adam to disobey God's command, and he sinned. ALL OUR TROUBLES GO BACK TO THIS FIRST SIN! (Draw Hell, and devil coming up into Paradise.)

Adam and Eve deserved to be punished after disobeying God's command.

THEIR PUNISHMENT

God had intended that man be happy forever. Adam's sin changed everything. "Thou shalt eat thy bread in the SWEAT OF THY BROW," God said. Now fathers and sometimes mothers must work very hard to get food to eat. (Draw Fig. 2.)



Field —



Office —
Fig 2

And all this evil happened because Adam and Eve obeyed the devil rather than God.

Sin brought misery into the world, and we can bring even more upon ourselves and others unless we live good lives.



A



B

Fig 3

BUT EVEN MORE WAS TO COME

Man was to become sick and die and to go back to dust and ashes, and all because of Adam's sin. (Draw Fig. 3-A, telling how doctor comes, feels pulse, shakes head. Then draw Fig. 3-B, telling of sorrow of all at burial.) Can we ever hate the devil enough for all he has done against us?

THE GUARDIAN ANGEL

After God creates and places us here on earth, He is so good as to give us one whose main work is to protect us in soul and body. Just as a country has soldiers to protect it from the enemy, so, too, our Guardian Angel is ever with us to save us from whatever dangers threaten us.

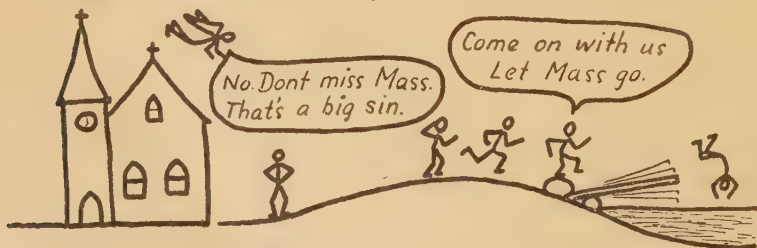
Once upon a time a little boy ran after a butterfly. It went out toward the edge of a cliff. If he ran farther, he would fall to his death. Just as he reached the edge, the butterfly turned and led the boy back from danger. The Guardian Angel was there to protect the



little boy. (Draw cliff, then boy and butterfly, and finally the Angel.)

Again, a stone falls from the top of a tall building, and for some reason misses a little girl's head. She would have been killed had it struck her; but no . . . the Guardian Angel was protecting her.

(Draw building, stone, girl and Angel.)



How often we are tempted to do wrong. But a voice seems to whisper in our ear: "No, that's wrong. Don't do it." Our Guardian Angel is trying to keep us from sin, and we should do what he tells us.

Pray to your Guardian Angel every morning and night and in all dangers of soul and body.

OFTEN ASK YOURSELF: Will my Guardian Angel be happy or sad when, on the Last Day, he reads off to God all the things I did during life?

MORNING AND EVENING PRAYERS

God watches over us during the day. But we must say our prayers to keep him near us all the time. If we do not pray, we shall not get His help to keep from sin.

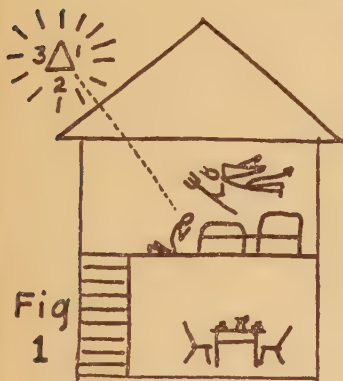
MORNING PRAYERS

Johnny gets out of bed. Should he say his prayers or not? (Draw Fig. 1.) A big devil is hovering near his bed and watching to see if he forgets. The filthy devil wants him to hate God. "You're too tired to say your prayers this morning," he says to Johnny. "Let them go."

No. Johnny hates the devil and loves God. He'll please God rather than the devil, and so he kneels down and says his prayers. The devil is enraged and rushes out of the room.

We should never do what the devil wishes us to do.

"Jesus, help me to be good today and keep me from all sin."



EVENING PRAYERS

The clock has just struck eight and Johnny is getting to bed on time. (Draw Fig. 2, omitting for the present the Angel and the devil.) He has played hard all day and is tired, but he remembers that his Guardian Angel and a devil are in the room with him, waiting to stand guard over him during the night. (Draw Angel and devil.) Up in Heaven, God too is watching him. If Johnny says his prayers, God will be pleased and the Angel will stand guard. If he fails to do so, the devil will win and be glad. But Johnny loves God and his Guardian Angel and he hates the filthy devil, so he kneels down, thanks God for all He has done, begs pardon for all his sins, and jumps into bed.

"Jesus, I thank you for all you did for me today. Forgive me for all my sins."



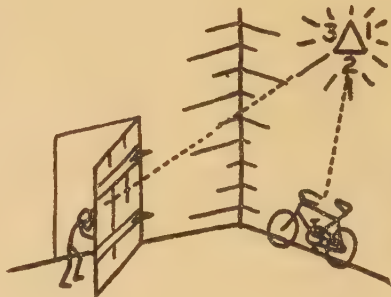
GOD SEES US AT ALL TIMES

Did you ever stop to think why it is that so many robberies, murders and other crimes and sins are done after dark? Some bad men and women think that as soon as daylight is gone they can do anything, and that no one will ever see them.

Little Johnny thought that way, too. He knew just where he could steal a dandy bicycle, and he was going to get it. Quietly and softly he tiptoed down a dark alley until he came to a low shed. He opened the door carefully and looked first in one direction, then in another. (Draw inside of shed, with bicycle.) There was the bicycle right against the wall, and no one looking. Now was the time!

What! No one looking? Has Johnny forgotten that there are always three persons watching everything he does: God, his Guardian Angel and the devil. Even now, though no man, or policeman, or watch-dog is in the shed, those three are looking straight at him. And oh! if he would only remember that his act of stealing was making the filthy devil happy and displeasing God!

But that is not all. If the bicycle is worth a lot of money, and Johnny steals it, he commits a mortal sin, and if an auto or a street car runs over and kills him before he asks God's pardon, that sin will put his soul in hell and he will have to live with the devil forever and ever. Oh, why doesn't Johnny stop before he commits this sin? The policeman will be after him in this life, and God will have to punish him in the life to come.



REMEMBER—God sees everything you do; hears every word you say; knows every thought you think.

YOU ARE NEVER ALONE!

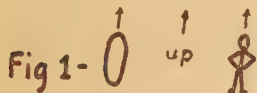
SIN

(A) KINDS OF SIN

Venial Sin is a small offense against the law of God. It is not big enough to send a soul to hell, yet it displeases God and makes the devil happy.

Mortal Sin IS A BIG SIN and takes away our spiritual life and brings everlasting death and damnation to the soul. If we die in mortal sin, we must live with the devil for all eternity. We should run away from mortal sin.

A soul *clean* from all sin is *loved* by God. It stands up straight. It is healthy. It points towards heaven and is ready to go there. Such a soul may be pictured like Fig. 1, like a man walking straight.



A soul in *Venial Sin* is *weak*, leaning, and if not cured by sorrow or some good action, it may stumble and fall into mortal sin. A soul with venial sin may be pictured like Fig. 2, like a man who is weak and falling. God does not like to see a weak and spotted soul. He wishes it to be clean and straight at all times. If we die in venial sin, God sends us to Purgatory to have all the dirt burned off.

A soul in *Mortal Sin* is black, ugly, and dead. It may be pictured like Fig 3, like a man who has become sick and died. GOD HATES MORTAL SIN, and if death comes

to the soul then, it **MUST GO DOWN TO HELL FOR ALL ETERNITY**—sin puts it there.

(B) HOW SIN ACTS IN OUR SOULS

Did anyone ever throw mud in your face? Perhaps only a tiny piece got into your eye. But you couldn't see so well because your eye was partly closed. (Draw Fig. 4.)



Fig 4

Venial Sin acts that way in our souls—it partly closes up the soul so that the soul cannot see God very well. The soul is spotted and dirty, and God does not like to see it that way.



Fig 5

But suppose someone threw a big clot of mud and entirely closed up both eyes. (Draw Fig. 5.) You would not be able to see a thing, and you'd stumble along perhaps and fall into some ditch. And you would never know when you were about to be killed.

Mortal sin closes up the soul and makes it filthy. It cannot see God. It goes along and does not try to see its danger. Sudden death puts it in hell for ever and ever and ever.

(C) WHAT WE DO WHEN WE COMMIT SIN

Every time we commit sin, we really turn to God and say to Him: "Mind Your own business. I want to do this, and I don't care whether You like it or not! I'm big enough to take care of myself." Just think of that! Talking to God like that!

Have you ever been up in a high building, or in an airplane, and looked down at the people on the street below? They are just little dots—that's all. And those little dots have "nerve" to talk to God like that—"to mind His own business!" Think how small and weak a little boy or girl is compared with all the people in this city; in ten cities; in the whole United States; in the whole world. Then compare the strength of this boy or girl with that of the angels—and finally with that of GOD! Doesn't it sound foolish to hear this little spot on the earth's surface talking so insultingly to Him Who made all these people, the cities, the earth, the stars, the heavens, and ALL THINGS!

A cinder in the eye, a sliver in the hand—and this little person can't do a bit of work. That's how big we are! Isn't sin a "nervy" thing towards God, after all?

(D) WHAT IS NECESSARY TO MAKE A SIN MORTAL

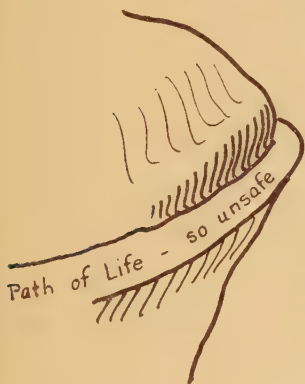
Three Things Are Absolutely Necessary to Make a Sin Mortal, and if ANY ONE is missing, then—No Mortal Sin.

The Three Necessary Things Are:

1. It must be a BIG SIN (as missing Mass on Sundays and Holy Days through one's own fault; Going to non-Catholic services; Sins of impurity; Eating meat on Fridays; Receiving Holy Communion in Mortal Sin; Killing a person; Getting a divorce, etc.).
2. We must KNOW that it is a BIG SIN.
3. We must REALLY WISH and WANT TO commit the BIG SIN. (If we are forced to steal, to eat meat on Fridays, etc., there is no mortal sin.)

(E) HOW WE SHOULD ACT TOWARDS MORTAL SIN

Once I watched a man climb along a path, high up on the side of a mountain. He knew that a slip meant death on the rocks far below. You can imagine how carefully he walked and how he made sure to keep far from the dangerous edge of the path. (Draw the cliff and the path.)



Now, as we go through life, our way is along a very dangerous path. We are always apt to slip, and unless we keep close to the inside edge by prayer, the Sacraments, and a good life, we may find ourselves in mortal sin and on the very brink of destruction. And suppose death comes upon us! That mortal sin is the thing that will send our soul to hell. And yet we see so many people who commit mortal sins, day after day, walking along the dangerous edge of the path, with their souls dead, and never seeming to care.

How foolish we would think that man to be if, up on that dizzy path along the mountain side, he walked at the very edge of the path! And yet that's just what people are doing who live in mortal sin. "Oh, we'll take a chance," they say. A CHANCE! On what? ETERNITY? Don't be foolish!

Should you ever weaken and commit a mortal sin, get back to the safe side of the path as quickly as you can. HOW? By an act of perfect contrition. This is how you make it: Just think how good God has been to YOU, how your sin has displeased Him, and how it has made the devil glad; and then with all your heart say to God: "Dear Jesus, I am very sorry for what I did. I AM SORRY BECAUSE I HAVE DISPLEASED YOU WHO ARE SO GOOD IN YOURSELF AND WORTHY OF ALL LOVE. Please forgive me this time and help me not to sin again." Then, should death come before you get to Confession, you have at least begged His pardon, and can hope for mercy in the life to come. (Of course, if you do not die, you must tell your sin in your first confession. God expects you to be sorry for all Big Sins, and also to confess them.)

NEVER SPEND A DAY—AN HOUR—A MINUTE IN MORTAL SIN.

MAKE AN ACT OF CONTRITION AT ONCE AND BE ON THE SAFE SIDE.

(F) THE CAPITAL SINS

Pride

Yesterday I saw a little girl walking down the street in a very pretty dress. She looked so sweet that I was sure her papa was a rich man. Of course, the little girl had done nothing to earn such pretty clothes. God had given everything to her through her daddy.

Just as she turned the corner, another little girl came along and waved to her. What do you think happened then?

I don't know you (Draw girls.)



Pride

The first little girl purposely turned away and said: "I don't know you. I'm a lot better than you are!" Wasn't that a mean thing to do? Why do you think she spoke like that? This is the reason—the second little girl was wearing a ragged dress, and her shoes and stockings were torn and dirty.

Her papa was poor and had to work hard; and the first little girl thought that anybody in poor clothes wasn't good enough for her. That was a sin—a sin of Pride.

Covetousness

Did you ever hear of a miser? Well, he's a man who gets all the money he can, even though it means starving himself and others; and then, every night after dark, he goes to his secret hiding place and brings out the bags of precious money and counts it over and over again. Spend them? I guess not! He thinks so much about his money that the thought of God's goodness towards him never comes into his head. He is selfish and miserly, and he lives and will die for the money that every day is putting men into the grasp of the devil. Don't be stingy; don't be a miser; don't try to get and keep everything in the world!

I once knew a little boy whose papa had bought him some very beautiful toys. He had a Noah's Ark, a drum, an airgun, and a set of tools. But best of all was his electric train. (Draw toys.) He thought so much of his train and other toys that he put them away carefully every night, and wouldn't let anybody touch them. Talk about a miser! He was so stingy and so selfish with his toys that he wouldn't let any other little boys play with them.

He wanted them all for himself. Now, that was wrong. You know that. Don't be like that boy. When you have something nice—apples, some candy, or toys—let others share it with you, and you'll be ever so glad that you did, when you see how happy you have made other little children.



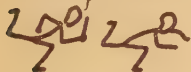
Covetousness

And oh! how glad God will be to see you so generous to others; and how mad the devil will be because you are good!

Anger

Little Harry's older brother John had to stay after school. When he came home, Harry said, "Gee, John, you surely love school!" In a fit of anger John picked up a stick and hit Harry on the shoulder. (Draw two boys.) Then John was sorry. He had lost his temper, because Harry had made fun of him for missing his lessons and being kept in after school. But like a man, he asked Harry to forgive him, and they were the best of friends after that.

You'll not talk
like that to me



Anger

Envy

"There goes Willard on his new bike. Gee! Isn't it a beauty? (Draw Willard on bike.) But Roger is envious. (Draw Roger.) "I don't see why he should have such a nice thing. Why can't I have one?" He says he wants the bicycle and is going to steal it. Has he forgotten that God and the devil are listening to him, and that one or the other will be made happy and glad by what he does? Is he going to be envious and make the devil glad, or will he be satisfied with what he has and please God?

Gee, I wish I had that
bike. I'm going to steal it



Envy

Sloth

"Oh, those books! Teacher gave SO much work!" Poor John! He has been at the foot of the class all his life, not because he is "thick-headed," but merely because he is lazy. (Draw John at table.) He pushes his books aside. "I'm not going to study," he says. "It's too hard. I want something easy."

I'm not going to study
It's too hard I want
something easy



Sloth

Too bad for John. If he's afraid to do little things now, he will never dare to do hard things later on, and when even little temptations come his way he will find it too hard to say "No!" He will rather go the easy way—the way the devil shows him. Don't be like John. Brace up! Be a man and overcome your troubles. Don't be a quitter!

Gluttony

Once there was a little boy who was invited to a party. And after eating and eating and eating and eating he began to cry. When they asked him why he was crying, he said he was so full that he couldn't eat any more, and there was so much cake and candy and ice cream left. (Draw boy at table.) You'd call that boy just what I'd call him—a PIG.

Gee, I'm full I'm sorry
I can't eat any more



Gluttony

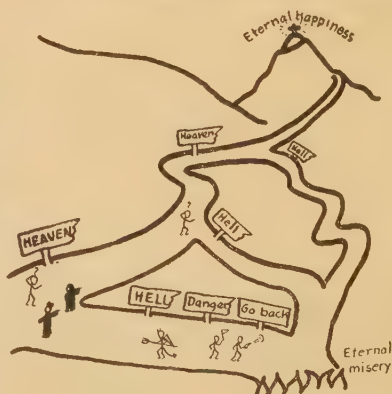
God has given us food and drink in order that we may keep our bodies strong and healthy, and so be able to do the work that He wants each one of us to do. But to eat and eat and eat and be like pigs is not the way God wants us to act. He tells us to control ourselves and not to eat until we get sick. Only the devil likes to see us act like pigs.

(G) THE ROAD TO HEAVEN AND THE ROAD TO HELL

Sometimes we find it very hard to be good. Other boys and girls are doing things, and it seems so easy to follow them when they disobey their parents, miss Mass, play "hookey," steal, etc.

For every boy and for every girl there are two ways to go. One is the road to goodness, going uphill. We must always climb to be good. And to make things worse, the devil, who hates us and who wants to drag us down into hell, has laid side-paths leading to sin, which look very nice all the days of our life. But if we are faithful to God and to the Sacraments, and keep to the path that leads to Him, our few short years of trouble and sorrow here on earth will be rewarded with a life of eternal happiness that no one can steal from us. (Draw path leading up mountain to God.)

The other is a big wide road going downhill. It is the road to wickedness, and is so easy to travel. Strange to say, we find warning



signs all along the road: "Stop!" "Go back!" "Eternal Damnation Ahead!" etc., and our only companions on this easy road are robbers, crooks, murderers, impure people, and such-like. This can't be the right way to God! Good boys and girls are not found on this road. No, they listened to and obeyed the priests and sisters who were standing at the crossroads and who urged them to take the upper road. That's why we don't find them here. But bad boys and girls can never be told anything. They "know it all." And so they go down the easy road, pass by the warning signs, until suddenly the road comes to an end—death has arrived. Though God would like to have them with Him in heaven, yet their sins will make them spend all eternity with the bad people of this world and with the filthy devils. It's too late now. Oh, if they had only taken the road to God, even though it meant doing hard things!

NOW THEY MUST SUFFER FOREVER AND EVER AND EVER AND EVER.

(H) THE HABIT OF SIN

How Venial Sin Leads to Mortal Sin

Did you ever try to stop yourself while running down a hill? (Draw boy and hill.) At A it is easy to stop; at B, a bit harder; at C, harder still; at D, almost impossible; at E, you can't possibly stop. And if rocks are at the bottom of the hill, you will fall upon them and break a leg—perhaps be killed.



Now, the habit of committing little sins is just like running down a hill. First, we steal little things (oh, we wouldn't think of stealing big things!), and as at A, we can stop very easily. Then we see bigger things, and when no one is looking we steal them. We are going downhill—to turn around and lead a good honest life becomes harder and harder, until finally we find ourselves at E, with the habit of sin so strong that what-

ever we see we must steal. Then along comes a big temptation—large sums of money or a valuable thing—we are so far down the hill of venial sin that we cannot stop. We commit mortal sin; the devil is made happy. God is displeased, and if we die immediately, our sin will make hell our home forever and ever and ever and ever and ever.

All big sins start from venial sins. Bank robbers don't start out with stealing \$1,000. No, they begin with little things first. So, too, sinful gambling, drunkenness, impure talk and actions, etc., all start the same way. Stop little sins when you can—before you find yourself at E. If you get that far, you'll find it almost impossible to stop, and then you'll fall and break your soul by mortal sin. And you know how glad the devil is when you commit big sins.

(I) TEMPTATION TO SIN—I.

Did you ever go along a narrow path and come to a big rock placed right in the way? I mean a *big rock*—one that you couldn't climb over, couldn't go around, couldn't push away? Of course, there are many ways to get to the other side. You might get a ladder, or a pole, or a rope. But suppose you couldn't find any of these things. If you were traveling with a big man, you'd ask him to help you get over. (Draw Fig. 1.)



Fig. 1

Some boys and girls can't be good without coming across big temptations right in their way. There's that swimming pool calling Johnnie away from Sunday Mass. Mary is ashamed of her



Fig. 2

dress, and so stays home from Mass. Perhaps Willie is too lazy to get out of bed on time; or maybe Janet is afraid of being laughed at if she is good. And many other temptations get in our way. These are all big rocks right on the path to goodness. "It's so hard to be good," we all find ourselves saying. What! After telling God we love Him! It's the devil in our way. (Draw Fig. 2.) Are you going to turn back now? I should say not! We'll ask the Big Man—God, or the Blessed Virgin, or our Guardian Angel to go ahead and pull us over this temptation.

(J) TEMPTATION TO SIN—II.

A little boy was tied by a rope in such a manner that he could move only in a circle. (Draw Fig. 3.) On a table just out of reach was a

nice big chocolate cake with white frosting that would be his if he could get it. Pull as he might, he could not get to the cake. Then he thought of his pocket knife; took it out, cut the rope and got the cake. Easy, wasn't it?



Fig 3

Temptations often are to us what that rope was to the boy. We try to reach God by being good, by obeying our parents, by going with good companions, by not stealing, nor talking dirty, nor missing Mass, etc., but there's a rope holding us back. It is the temptations

that surround us. The devil tells us that other boys and girls do certain things; why can't we? He says that we'll be laughed at if we are good, and that honesty will never bring riches, and gives other foolish reasons that only the devil can think of.

What did that little boy do who was kept back from getting the cake? He used his pocket knife. What are you going to do when you find these temptations holding you back from being good? You must use your pocket knife—the best pocket knife in the world—PRAYER. Pray to the Blessed Virgin: "Dear Mother, help me;" to the Sacred Heart: "Sweet Heart of Jesus, help me to love Thee;" to your Guardian Angel: "Dear Guardian Angel, protect me;" to St. Aloysius: "Keep me clean and pure in mind and body."

Do you think the devil can tie you up and keep you out of reach of what is good when you pray? I should say not! When temptations come, say these little prayers and see how quickly you're freed from the devil.

ADAM AND EVE LOST HEAVEN

Adam and Eve had disobeyed God in the Garden of Paradise, and as a result, miseries and troubles of all kinds came upon them and also upon all of us. This was not the way God wanted things to happen. He had planned to have us live here on earth for a while, and then after a time to take us up into Heaven to be happy with Him forever. Straight up the ladder of "Life-Immortality - Sanctifying Grace" from earth to Heaven! Oh, why did Adam and Eve sin? (Draw Fig. 1.)

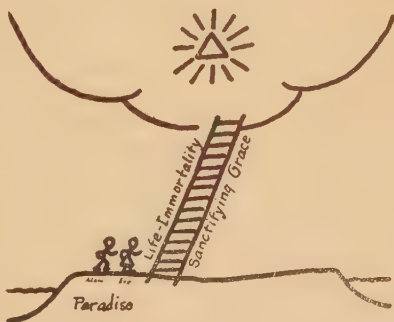


Fig 1.

But no sooner had they disobeyed the easy command of God by eating the forbidden fruit than an angel, armed with a fiery sword, appeared before Adam and Eve, and drove them out of Paradise. The ladder of life was thrown down, and in its place they found Death with all its fears and sadness. (Draw Fig. 2.)



But this was not all! Heaven was now closed to them and to all their children, and the distance between earth and Heaven was so great that nothing on the part of man could ever reach over the terrible gap. That meant that no one would ever get to Heaven. What a terrible state of affairs!



Fig 2.

THE CROSS OF CHRIST

HIS PASSION AND DEATH

After the sin of Adam and Eve, Heaven was closed to all of us. We were to live and die and never, never see God. Just think of it—never get to Heaven, no matter how good and holy we were on earth! (Draw Fig. 1, showing no connection between heaven and earth.)



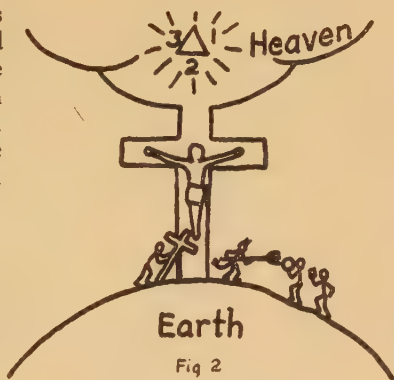
Fig 1

But God was good and merciful. His only Son, Jesus Christ, would come upon earth, and suffer and die for us. Thus He would take away the guilt of our sins and open heaven for us once more. (Draw the Cross, showing how heaven was opened, and how earth and heaven were connected.)

What terrible sufferings Christ went through: shameful words from so many people, a bloody sweat in the Garden of Olives, a cruel scourging, a crowning of thorns, the carrying of a heavy

cross, a sad meeting with His loving Mother, the painful removal of His clothing, the nailing of His sacred Hands and Feet to the Cross, and the three long agonizing hours spent on that Cross before he finally died. All this He suffered that heaven might be opened, and that we might be allowed to see and live with God forever.

IF CHRIST HAD NOT DIED FOR US, WE SHOULD NEVER HAVE BEEN ABLE TO REACH HEAVEN.



When we die, Christ is like a ladder by which we can climb to eternal joy. To get to Him, we must have some kind of ladder to reach to His Feet. Some men get to the foot of the Cross with nothing but money, and find that it does not reach high enough. Others show that they have had only business successes during life; but such things are not big enough. Still others say that they have given much money to the poor, but they can't reach Christ, because they did this merely to get their pictures in the paper. Murderers, robbers, impure men and women, and such people come with *only sin* to show, and so there is little chance of their getting near Christ, and through Him to heaven. (Draw men at foot of Cross.)

At last there comes a man who has suffered heat and cold, sickness and poverty, insults and failures, and borne them all *patiently for the love of Christ*. He has suffered like his Master, Christ. He has carried his own cross through life, and now it will reach high enough. He'll lean his little cross against the big one of Christ and thus be able to go to heaven. (Draw last man with Cross.)

A devil stands at the foot of the Cross to claim as his own all who do not bring the cross that goes with a good life. (Draw devil.)

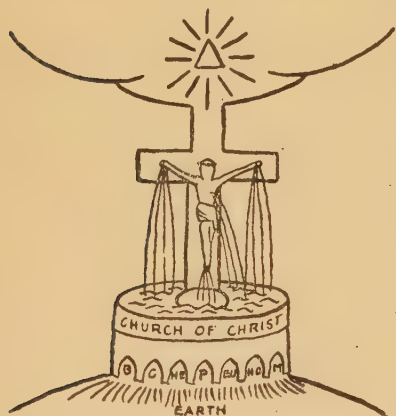
HOW SMALL OUR CROSS IS WHEN COMPARED WITH THE CROSS OF CHRIST!

GRACE

Grace is a gift of God—a supernatural gift, which is given to us because Christ died on the Cross. Had He never come upon earth and suffered and died, no one would ever have received the graces necessary

to get to Heaven. The Cross of Christ, then, is not only the connecting link between Heaven and earth, but also the fountain from which flow over the whole earth the many graces which come to us from the frequent use of the Seven Sacraments.

(Draw Fig. 1.) There are two kinds of grace.



(A) SANCTIFYING GRACE

At the beginning of our catechism, we drew pictures of the creation of the world. First came the

land and the sea and the air. These were all dead things. (Write them on the board, and after their names the words "DEAD THINGS.") Then God made the bushes and the trees—things that had life and could grow. (Add these to the first.) Then He made the fish, the birds, and the animals—things that not only had life and could grow, but which also could see, and feel, and hear, and smell, and eat. (Add these to the others.) Then He made the best of His earthly creatures—MAN. Man was a living thing. He could grow, see, eat, feel, hear, and smell. But this was not all—he could *think and talk*! More than even this, God gave him a soul.

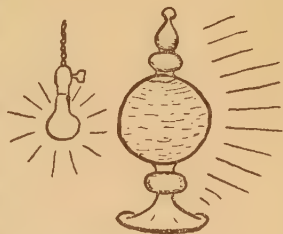
Land, Sea, Air—Dead Things Plants—Life and Growth Animals—Life and 5 Senses Man—Life, 5 Senses and Soul Angels—Pure Spirits
--

Before this earth was created, God had already made the angels, who were pure spirits without bodies.

In His infinite goodness, God created angels and men in the state of Sanctifying Grace. It was a pure gift of God, and made them most beautiful in His sight. But what did Sanctifying Grace mean to them?

Did you ever see in drug store windows the large glass vases filled with colored water? (Draw vase.) In the daytime they are not very attractive. They seem dead and not at all beautiful. But at night, with an electric light shining through them, they show up most beautifully, and people cannot but turn and look at them. (Make illumination lines.)

A soul without Sanctifying Grace is like the glass vase in the daytime. It is ugly and dead. But when God gives to that soul the gift of Sanctifying Grace, the soul takes on new life, and the whole court of Heaven likes to look at it. That soul, moreover, becomes a most dear friend of God. He looks upon it as His adopted child, and so loves it that He really *comes and lives* in that sanctified soul as in a Church. (Draw soul with God in it, and rays of glory.)



Just think of it! God really lives in our souls when we are in Sanctifying Grace. And as long as He is there, we have a right and a title to Heaven. And everything we do, even the smallest thing, like walking, playing, eating, and studying, if done for Christ, will receive from Him a reward in the next life. How good God was to give us this wonderful supernatural gift! By it we are cleansed from sin, made holy and pleasing to God, and heirs of Heaven. It is like earning Heavenly money!



But some boys and girls are bad. They do not care for God and so commit mortal sins. Immediately, their souls lose all Sanctifying Grace and become dead and ugly. Do you think God can stay in such filthy souls? I should say not! He leaves at once, for such souls are His enemies and they do not want Him near them. Should they die in that state, these souls will be rewarded—by the devil. He is their friend now, and he will give them the only thing he has—Hell.

Oh, we should be very, very good so as not to lose Sanctifying Grace, for when we lose it, we drive God out of our souls, and the devil becomes our friend.

But suppose we do, through weakness, fall into mortal sin and lose Sanctifying Grace and with it the friendship of God? Can we never get Him back again into our souls? Yes, we can, by going to Confession and being SORRY for our sins. But if we cannot get to Confession for some time, we should make an Act of Perfect Contrition AT ONCE. Let us not wait a day, an hour, a minute! Let's not take a chance. *We may die any moment!*

If we make a good Confession, then all the Sanctifying Grace we had before committing that mortal sin comes into our souls again, and makes them most beautiful. God loves them as before, and comes to live in them again.

Let us never lose Sanctifying Grace by mortal sin, for then we become the friends of the devil. Moreover, as long as our souls are stained with mortal sin, we cannot merit a thing for Heaven. **IT IS TIME LOST FOR ETERNITY!** (Write these words in large letters.)

**IT IS TIME LOST FOR
ETERNITY!**

Instead, let us be good. Let us receive the Sacraments often, pray, and do good works. This is the way by which we can increase Sanctifying Grace in our souls (our Heavenly money), and the more we have of it, the more beautiful are our souls. And God will love us more and more, and prepare better and higher places for us in Heaven.

So you see, it is much easier for a Catholic to regain his lost money and with this heavenly cash save his soul than for those who are not of the Catholic Church. We Catholics should thank God for making it so easy for us to save our souls. We should go to Confession often, and thus we will keep our souls clean and free from sin, and be ever ready to answer the call of death. And our place in Heaven will be just what our Heavenly Money (Sanctifying Grace) will buy for us, and nothing more! And remember, we get this money by receiving the Sacraments.

**ARE WE GOING TO DIE RICH OR POOR—EMPTY-HANDED
OR WITH SOMETHING TO SHOW!**

(B) ACTUAL GRACE

ACTUAL GRACE, as the name indicates, is the help or prompting which God gives the soul to do something good or avoid something bad.



A man was brought into a hospital in a rather bad condition. He had been run over by an auto and his body was all broken up. But the worst of it all was, that when he got to the hospital, he wouldn't eat any food. (Draw man in hospital.) Three times each day the good Sister brought him a tray of the most tempting dishes (Draw table and dishes)—but no! He refused to eat. It was not that he could not eat, but rather because he was so stubborn and mean that he would not take what was placed before him. All he had to do was to reach out and take the food—but no one was going to force him—he would have to do this himself.

Actual Grace and ourselves are very much like that man. God whispers into our soul that we ought to go to daily Mass, to be honest in the day's business, to avoid a certain impure person, or perhaps He gives us the feeling that we ought to go to Confession. Maybe we have fallen into mortal sin, and our souls are all broken up, and God would like to see us back in spiritual health again. But we do not listen to His voice. God, however, does not stop here. Every time we pass a Church, or see a priest, the same prompting to confess comes back. God is calling us. He will not force us to use His grace, but if we do, He will give us a great deal of that Heavenly money (Sanctifying Grace) that will help us to get a high place in Heaven.

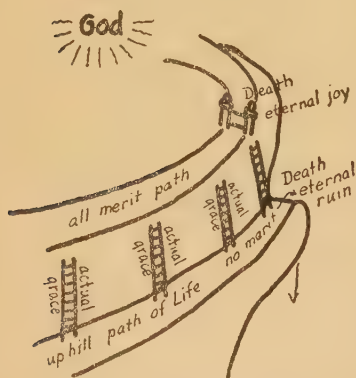
And so you see, Actual Grace is a free gift from God, which we can accept or refuse as we wish. If we use it, He will give us many more graces, and these will in turn bring others to us. But if we refuse to use these Graces of God, then we can blame no one but ourselves for whatever we lose, and if after death we find ourselves in Hell or at best just inside the gates of Heaven, we will have to point to ourselves and say: "It's our own fault. God gave us the help and whisperings and the promptings to do good and to keep away from sin, but we 'turned Him down,' we refused His help, and now, look where we are!"

Let us use every grace that God sends us. Perhaps that silent little call to go to Holy Communion more often, to say our prayers better, to do little acts of kindness to others, not to boast so much, to obey our parents and teachers, to hear Mass a few times a week, is the grace that will decide our eternal salvation. If we throw it aside, whom can we blame if we are lost forever? Then, too, each time we do as God tells us, we are getting closer to Him; we are making the Devil furious and mad; and we are earning for ourselves high places in Heaven.

NEVER REFUSE THE GRACES THAT GOD OFFERS!

(C) GRACE IS NECESSARY FOR SALVATION

For all people born into this life, there are two uphill paths to walk upon. One is the "No Merit" path, and is traveled by those who never gain any merit for Heaven, and end finally in Hell. (Draw lower path.) All unbaptized persons walk on this path. Without Sanctifying Grace, they can never hope to get into Heaven, because this Grace comes to them *only* through the Sacraments. Baptism must come first. It is the key to all the other Sacraments, and hence it is clear that one who is not baptized cannot receive the other Sacraments, and without them there is no Sanctifying Grace. Such people, remaining in this state, will never



get off the "No Merit" path, and up into Heaven. These people move on through life empty-handed, with nothing to show for all their labor and troubles. Death comes upon them, and their reward is eternal ruin. **NO SANCTIFYING GRACE—NO HEAVEN.** Surely, Grace IS necessary for Salvation.

But is there no way out of this terrible state of affairs—no other path to take to get to Heaven and to God? Yes, there is another one. It is higher up on the hill (Draw upper path leading to God), and goes by the name of the "All Merit" path. To make it easy for people to get to it, God has placed "actual grace" ladders all along the road. **PEOPLE CAN USE THEM OR NOT**, but if they pass them by time after time and spend their lives down on that lower path, they can blame none but themselves if sudden death stops them and drops them into the eternal fires below.

Once I knew a man who had lived a very queer life. As a boy, he went to his 14th year and had never received Baptism. Just think of it—all those years he had not gained one bit of Sanctifying Grace for Heaven, and all that time he was walking along the lower path. Then he went to a Catholic school and was asked by the Sisters to study Catechism and be baptized. Here was a real Actual Grace—a prompting—given him by God. Was he going to use it, or would he push it aside? No, he wasn't going to be a Catholic yet, he said. Too bad! A grace of God thrown away—one ladder passed by!

Not long after, the Sister asked him again, and—how glad I am to tell you—he said yes, and was baptized. This time he used the Actual Grace ladder and so found himself on a new path, where everything good he did brought merit for his soul. At last he was on the “All Merit” path, headed straight towards God. Death now would mean eternal joy in Heaven.

Year after year went by, and finally, as he was now a man, he decided to get married. Just about that time he had a quarrel with a priest over some matter, and in a rage went off and was married before a justice of the peace. Poor man! By that very act he committed a mortal sin; all his Sanctifying Grace was lost, and **WITH A CRASH HE TUMBLED DOWN THE CLIFF and FOUND HIMSELF on the LOWER PATH—the path of no merit!** In this state, he lived for many years **GAINING NOTHING** for Heaven, refusing to go to church, to Confession, or to Communion, and threatening priests every time they called on him. At last tuberculosis set in, and soon he was at death’s door. Again, a priest called to see him, but he wouldn’t go to Confession—he would not use the grace God was offering him.

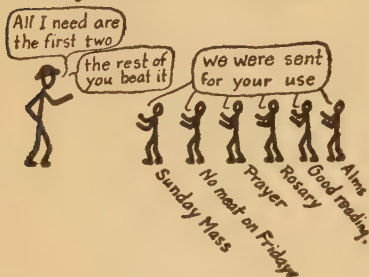
A week later the priest came again, and after a long talk the man saw how stubborn he was in acting against God, cleaned his soul by a sincere Confession, walked once more upon the upper path, and received again all the Sanctifying Grace he had earned before committing that Mortal sin, plus a little more for going to Confession. **THAT VERY NIGHT HE DIED**, and his soul was saved! But suppose he had pushed away and refused the last big Actual Grace (which was the priest) God had sent him in life? His soul would have been lost forever, like that of another man I knew, who **DID** refuse to confess his sins, and died an enemy and a hater of God!

When God speaks, stop and listen, and do what He says. Get off the lower path as quickly as possible. Stay on that upper path, and when death comes, your soul will be brought to God, and with Him you will live forever and ever in happiness.

(D) RESISTANCE AND REFUSAL OF GOD'S GRACE

God offers us His graces at all times from one end of the day to the other. We are perfectly free, however, to use them or not, and unfortunately many, many graces are refused and thrown away by people who do not care for God.

We often resist or turn down the graces God sends us



Let us draw a picture of a man to whom God has sent a number of Actual Graces, or whisperings, to be as so many little men to help him fight the devil and to save his soul. (Draw Fig. 1, adding titles to graces in turn.) There they stand ready to be used, and all cry out together: "We were sent for your use." There is the grace of going to Mass on Sunday, the grace to eat no meat on Friday, the grace to say prayers, the rosary, give alms to the poor, and read good books.

But this man is a proud man, a so-called "self-made" man, and feels that he does not need all these graces of God. "Sunday Mass" and "no meat on Friday" are enough for him—and the rest of them can "beat it."

Now, if anybody treated our Christmas gifts like that, I think most of us would not give that person any more presents. But God is different than we are. He loves us all, and so offers His graces again and again. Though pushed aside the little graces stay around—ready to be used.

A Year Later



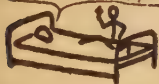
We see this man a year later. Everything seems to be going along nicely. His business is very good, he has a beautiful home and his children are all happy; three or four automobiles carry him wherever he wishes to go, and he has all the food and clothing that he needs. (Draw Fig. 2, omitting the words of the graces.) "I don't need God's help," he says. "I'm big enough to get along by myself. I'm not going to Mass any more, and if I feel like it, I'm going to eat

meat on Friday." The little graces plead with him (Draw their words): "Use us at least! God wants you to keep from sin and to save your soul!" But he will not listen to them, and so commits at least two mortal sins every week of the year. BUT A DAY OF RECKONING IS COMING FAST!

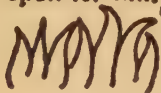
Sickness comes upon him, and the doctor says: "You're going to die!" (Draw man in bed.) All the money he has, or all the money in the world

On His Death Bed

Don't say that
God never gave me any help
I'm too deep in sin now



Hell wide
open for him.



can't keep him from the grave. What good now are all his motor cars, his big business, his beautiful home, and all else he has? The only thing that counts now is the love of God, and that he has thrown away long ago. Oh, "What does it profit a man to gain the WHOLE WORLD and to suffer the loss of his eternal soul, or what exchange can a man make for his soul?" But even now God does not desert him, but sends to his bedside one more grace—a priest. Oh, if the man will only

confess his sins in sorrow, all will be forgiven and forgotten. His soul will be clean and ready to enter into the everlasting joys of Heaven. He has but to accept the grace, and eternal life will be his!

But no! His heart is so hard from frequently refusing graces and from committing so many sins that he does not know how to act otherwise. (Draw his words.) "Don't tell me those things," he says. "God never gave ME any graces or helps during life. I'm too deep in sin now. Let me alone!" Poor man! In less than an hour he dies. (Draw Hell below.) And HELL IS WIDE OPEN to receive him. HIS SINS HAVE DRAGGED HIM DOWN TO HELL, and HE IS LOST FOREVER!

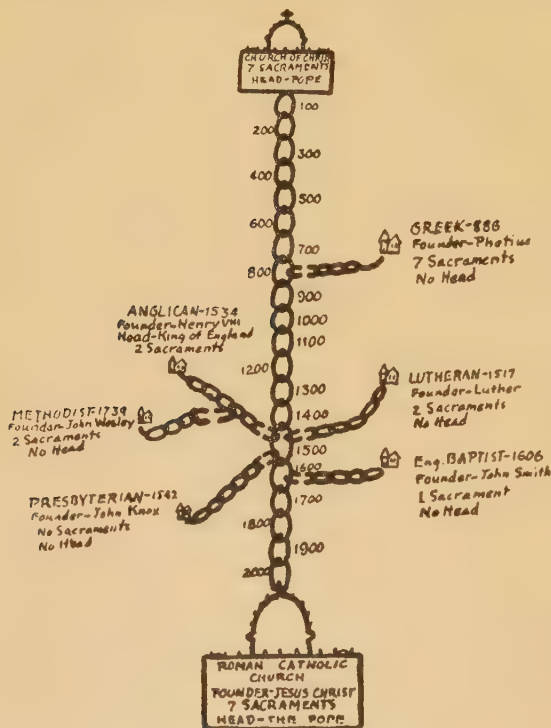
Never, never refuse God's helps and graces. Use them while you can, for they always bring other graces with them, and each of these brings along still others. And when death comes, you will not hate God, but you will love Him, and those who love God will be with Him forever in Heaven.

THE CHURCH

(A) THE ROMAN CATHOLIC CHURCH

Christ came upon earth to show by His teaching and example how men should live and die if they wished to have everlasting happiness. But Christ was to be with men only for a short time and then, after cruel sufferings and a terrible death for our sins, go back to Heaven. That would have been nice for people who lived during His lifetime, but

what about those millions and millions of people who were to come after Him, and who would never be able to know or love Him, nor have a chance to use His heavenly gifts and so save their souls?



Christ thought of them — He loved them all, and as He looked down through the ages to come, He saw that men would be weak, that they would be surrounded with many temptations, and that unless they had a strong guide and a reliable teacher, they would fall into terrible sins and lose their souls.

And so, to take His place in this important work of saving souls, He gathered about Him a chosen band of men. These He instructed to do His work well, and gave to them powers to do what no other men could do, so that people would know that these men were sent by Christ Himself to teach His doctrine. Thus Christ established a Church. "Thou art Peter," He said, "and upon this rock I will build My Church." Notice, He did not say churches.

Now, the Church of Christ is the congregation or gathering of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head. Christ founded it and made Peter the first Pope—the visible Head of Christ's Church. And to help men to keep from sin and save their souls, He gave to His Church Seven Sacraments. (Draw Christ's Church of Fig. 1.)

Century after century went by (Draw 8 century links), and Christ's Church was the only Christian Church in the world. Then, about the year 886, a band of Greeks headed by a man named PHOTIUS broke away from the Church of Christ (Draw broken link, and Greek Church), said that they would not obey the successor of Peter—the Pope, and started a church of their own. They kept the seven Sacraments, but had no visible head, for Photius had no power from Christ to act as such. This church is now broken up into 14 national churches with no head. Surely, this church of Photius cannot be the true Church of Christ!

Seven hundred years rolled by after this Greek schism (Draw seven more links), and everything was moving along nicely, when once more trouble appeared upon the horizon. MARTIN LUTHER, a Catholic priest and a very proud man, disgusted with the many complaints made against his wrong theological teaching, and soured against the Church because of the sinful lives of some of its leaders, in 1517 broke away from the Church of Christ and started one of his own. (Draw broken link and Lutheran Church.)

Christ had given Seven Sacraments, but Luther said there were only two—Baptism and the Eucharist. He taught that no one could do any good work, that everything we did was sinful, that the doctrine of free-will was all nonsense, that there is no Purgatory, and that vows were made to the devil, that impure desires cannot be resisted, and that impure actions are natural and not sinful. To prove his many errors, he broke his priestly vow (a mortal sin), and induced a nun to leave her convent and marry him. WHAT A FOUNDER OF A CHURCH! And yet he said that Christ was wrong!

Today, the Lutheran Church is broken up into 22 different parts, some teaching the doctrine of Luther, others denying it in part or whole, and all drifting, drifting, drifting, they know not where, without a head, without unity, without guidance. Surely, no one would say that this is the right Church—the true Church which Christ wishes us to follow!

Seventeen years later, in 1534, KING HENRY VIII proclaimed him-

self head of the Church of England. He had been a Catholic as had Luther, but when the Pope refused to grant him a divorce so that he could put away his wife and marry another woman, whose life was hardly one to be admired or imitated, he broke from the Church of Christ and started one of his own. It is now called the Anglican Church. (Draw broken link and Anglican Church.)

He kept two Sacraments and threw away the rest, said that the Bible was enough for salvation, and refused to acknowledge the Pope as Christ's successor. Stop and ask yourself the question: Can this be the true Church of Christ? Hardly.

JOHN KNOX was a Catholic priest who, getting too interested in the false religions of the times, and falling a victim to their cleverly set traps, sided with the Protestant doctrine, and in 1542 broke away from the Church of Christ and started a Church which now bears the name of Presbyterian. (Draw broken link and Presbyterian Church.)

Knox denied the authority of the Pope, and put himself up as the head, threw out all the Sacraments, and said there was no forgiveness of sin. After his death there was no head and there has never been any since, and as a result the Presbyterian Church today is split up into 15 different Churches, all teaching different doctrines, some directly opposite to others. Christ could hardly allow His Church to wander so far from the truth! This can hardly be His Church!

In 1606 JOHN SMITH founded the Baptist Church (Draw broken link and Baptist Church), threw away all the Sacraments but Baptism, denied free-will, good works and Purgatory. Today, there is no head for this church, and the Baptists are split into 15 different divisions with no such thing as unity of doctrine!

Again, in 1739, JOHN WESLEY broke away from the Anglican Church, King Henry's Church, and started one of his own, known today as the Methodist Church. (Draw broken link and Methodist Church.) This church has only two Sacraments, no real head, and is broken up into 17 different parts. This church was wrong from the very beginning, for it came from another false church, the Anglican church, which years before had broken away from the true Church of Christ.

AT LAST WE COME TO OUR OWN DEAR ROMAN CATHOLIC CHURCH! (Draw remaining links for centuries and the Catholic Church.) Never has it been known to break from the Church of Christ, because it is and always was the true Church of Christ. It alone of all

the hundreds of churches around us today goes back for its origin to the time of Christ. It alone claims Jesus Christ as its Founder. It alone has kept complete and entire the **WHOLE DOCTRINE** of Christ, as well as its Seven Sacraments. And, finally, it alone is governed with perfect **UNITY** by a **VISIBLE HEAD**—the Pope—who can trace his God-given power and authority back through the ages to St. Peter himself. Therefore, the Catholic Church is the one true Church of Christ, and all the others, started by men, are false. None of them, as they are today, existed before the year 800.

The **CATHOLIC CHURCH**, then, is the Church **ALL** must join if they wish to please Christ and save their souls.

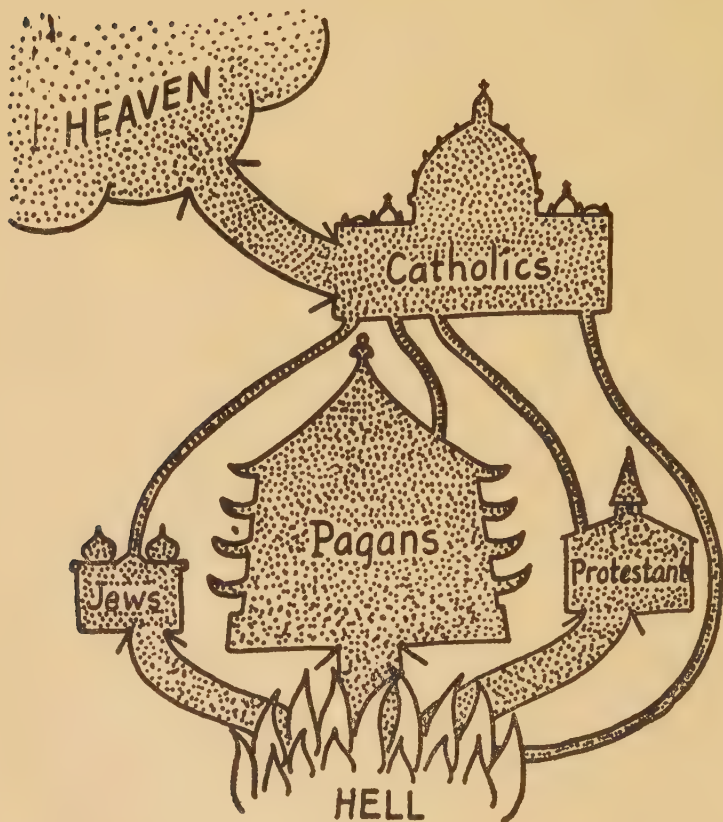
(B) NONE ARE SAVED OUTSIDE THE CHURCH OF CHRIST

Many years ago a priest, while giving a sermon, told the people that they could never hope to get to Heaven except through the Church of Christ—the Catholic Church. This seemed hard to believe—and yet it is true.

We saw before that Sanctifying Grace was **ABSOLUTELY** needed to get into Heaven. We saw that Sanctifying Grace came to us through the Sacraments which Christ gave to His Church. We also saw before, and will see again, that no Sacraments can be received before Baptism. And in the last drawing, we found out that the true Church of Christ—that one which has kept entirely the **WHOLE** doctrine and Sacraments of Christ—is the Catholic Church. So, you see, to get any of the Sacraments you must come to the Catholic Church, and the first one to be asked for is Baptism.

But, you will say, what about the ignorant people who seldom if ever hear of the Catholic Church? Take the poor Chinese people hidden away in the mountains and valleys of China; the negroes and uncivilized people of central Africa; the wandering tribes of Arabia; the separated and ignorant Eskimos of the frozen North, and such-like people—will all of them lose their souls and go to Hell? That seems hard.

We said before that by the Church of Christ we mean the congregation or gathering of all those people who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one head. In other words, it is made up of all those people who desire to do what they think Christ wishes them to do—that is, all those who live as the voice of conscience tells them. Hence there is a **BODY** and also a **SOUL** of the Church of Christ. All those who live as Catho-



lics and are so called belong to the body of the Church. And all those who live good lives, who do what they think is right—what the voice of conscience tells them to do—these people belong to the Soul of Christ's Church. And we have every reason to believe that sometime before they die such good people will receive from God the light and grace to make an act of perfect and sincere sorrow for all the wrong they did during life.

But there are some bad Catholics who stay away from Mass on Sundays and Holydays, eat meat on Fridays, and fail to send their children to Catholic schools. They tell people that they are living good lives and doing what they think is right. But everybody knows that they are telling a lie. They are disobeying the Catholic Church and committing mortal sins. Such bad Catholics are dead members of the Church, and if they do not change their lives, their sins will put them down in Hell for all eternity.

(Draw Catholic Cathedral close to Heaven.) (Draw pagan temple.) The Pagans may not even know who God is, but if they act as they *sincerely* think is right, they belong to the Soul of Christ's Church, and will get to Heaven through that Church. (Draw path through Catholic Church to Heaven.) But with all the sin and temptation in the world, and with so few priests and Sisters to show them the way to God, it is very hard for them to save their souls, and so many end up in Hell. Oh, if there were only more priests and Sisters!

(Draw Jewish Synagogue, explaining as above.) (Draw Protestant church, explaining as with Pagans.)

CATHOLICS HAVE MANY MORE CHANCES TO GET TO HEAVEN than non-Catholics, for they know and love Christ, and have His grace-giving Sacraments always at hand.

(C) THE MARKS OF THE CHURCH OF CHRIST

Not long ago, a man came to see a priest. He wanted to join the true Church of Christ, but there were so many churches around him—all claiming to be that of Christ—that he was all muddled up. "Which one IS the Church of Christ?" he asked. That was a very good question. Let's see what the Church of Christ *should be*.

FIRST OF ALL, the Church of Christ must be

(1) HOLY

The Catholic Church can truly be said to be the *holiest* of all churches. When we say that it is Holy, we mean: (1) that its *founder*, Jesus Christ,

is *holy* (Draw Church with name of Founder); (2) that it teaches a *holy doctrine* and invites all to a *holy life* (Draw preacher in pulpit); (3) that so many thousands of its members have become saints (Draw line of saints).



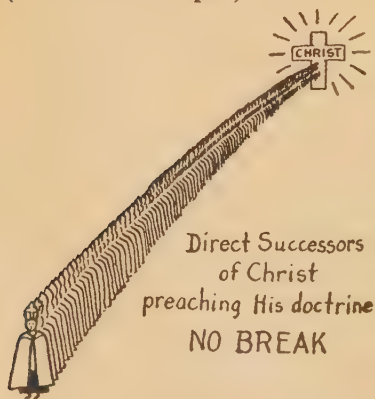
No Protestant church could ever claim all these things for itself. For example, which one of the Protestant church founders can be compared to Christ? Were any of them really holy men? What Protestant church teaches a real holy doctrine? And

finally, who ever heard of a Protestant saint?

SECONDLY, the Church of Christ must be

(2) APOSTOLIC

No church except the Catholic Church is Apostolic. When we say that it is Apostolic, we mean that it goes all the way back to Christ and the Apostles. Christ gave Peter charge of His Church, and from that day to this, there has been an unbroken line of Popes who have ruled the Catholic Church as the visible successors of Peter, who represents Christ. (Draw line of Popes.)



No Protestant church claims to go back to the time of Christ. Most of them started directly or indirectly from Martin Luther in 1517—but Christ's Church was existing long before that time. So, if we are looking for the Church of Christ, we had better not waste time with present day Protestant churches, which do not go back to Christ.

THIRDLY, the Church of Christ must be

(3) ONE

No church but the Catholic Church is ONE. When we say that it is One we mean: (1) that it has *One Faith* (i. e., One doctrine)—the entire doctrine or teaching of Christ (Draw Cross with words); (2) that all its members from all over the world are bound together as ONE BODY (Draw people and their words); (3) that all these Catholics are governed in *spiritual* matters by One visible Head—the Pope (Draw Pope).



People from all parts of the world



The Protestant churches, even among themselves, *never* agree on the *same teaching*. What one says, the other denies. This leads them into *many divisions*, and because one part will not do as another part does, they have *no one to rule them*. Surely, if these were right, Christ could hardly allow them to go to pieces like that.

FOURTHLY, the Church of Christ must be

(4) UNIVERSAL

No Church but the Catholic Church is Universal. When we say that it is Universal we mean that as *one united Church* it has always existed, is to be found teaching *all nations* of the world, and contains *all truth*.

No Protestant church will ever be spread over the whole world as the Catholic Church is, because all these Protestant churches have too many divisions among their own people; they are not united like the Catholics, and they do not contain all the truths that Christ taught.

You see, then, that the Church which Christ wishes all to join in order to save their souls is the HOLY Church which He founded; the APOSTOLIC Church which goes back to the time of Christ; the UNITED Church which teaches all His doctrine; the UNIVERSAL Church which is spread over the entire earth.

AND THAT CHURCH IS THE ROMAN CATHOLIC CHURCH!

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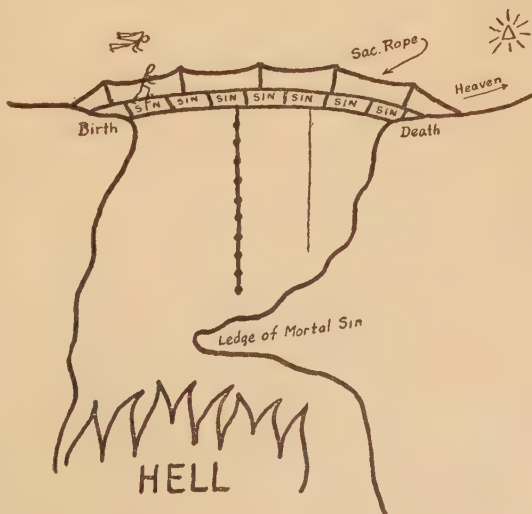
THE SACRAMENTS

The Sacraments are helps which God in His goodness gives to us to make it easy to save our souls. Just stop a moment and think what this world would be like without the Seven Sacraments.

Suppose we were never baptized—we could NEVER GET INTO HEAVEN; suppose we never had Confession—we could never get mortal sin off our souls (except by Perfect Contrition, or by Baptism if we had not been baptized before); suppose we never had the Holy Eucharist—our souls would starve for want of Holy Communion, which is our spiritual food; suppose we never had Confirmation—our souls would be so much more weak; suppose we never had Matrimony—men and women would get married, but never receive the blessings which God showers down through this sacrament to help married people to live as they should; suppose we never had Extreme Unction—people would die without God's special help at the most important moment of their lives; suppose we never had Holy Orders—we would never have any priests, and without priests there would be no Confession nor Mass nor Holy Communion.

But God did give us all these things, and if we wish, we can use them to get to Heaven. (Draw chasm and ladder spanning it. Draw also the "Sacrament Rope.")

As Catholic boys and girls we must be careful to hold tightly to the "Sacrament Rope." Our lives are filled with dangerous temptations, and the devil is always laying snares for us. And unless we are on the lookout, we may fall into the openings of sin. Of course, the Guardian Angel is there to guide us (Draw Angel) but he cannot do it all—we must help him. But suppose we get careless and let go of the "Sacrament Rope" and fall into Big



Sin! Down onto the Ledge of Sin we fall. (Draw Ledge.) We can climb back again on the Confession rope (draw it), but if we do not do so and die before we get back, we will roll off the Ledge and drop into the eternal fires of Hell!

But what about non-Catholic boys and girls? How are they going to be helped during life? For most of them there is only Baptism (and some haven't even that), and after they have been baptized they must go through life with only the Guardian Angel to help them. They are weak, for their souls are starved, and they fall into Big Sins so easy.

There they are down on the Ledge of Mortal Sin! Poor children! They cannot use the Confession rope, because they are not Catholics. How can they get back? Over in the corner is a small thin rope—Perfect Contrition. They can climb back on that. But how many know how to make an Act of Perfect Contrition? And if they don't know how, they will spend their lives down on that Ledge of Mortal Sin, and when death comes, they will roll off into Hell!

LET US LOVE THE SACRAMENTS AND USE THEM OFTEN!
LET US THANK GOD EVERY DAY FOR HAVING GIVEN US
THESE WONDERFUL GIFTS!

THE SACRAMENTS OF THE DEAD

Baptism and Penance (Confession)

Baptism and Penance are called the Sacraments of the Dead. They take away mortal sin, which is the death of the soul, and give grace, which is its life.

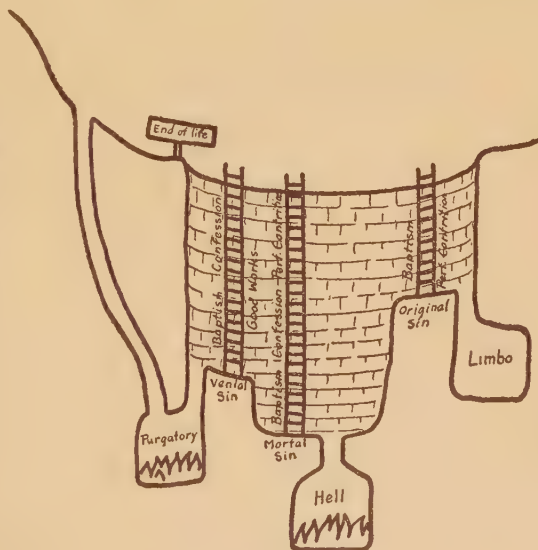
Did you ever fall into a well—one so deep that you couldn't get out by yourself? If you did, then you probably shouted and shouted until someone came with a ladder to get you out. But had no one been around, then you would have died right there in that well.

When you commit sin, you fall into a well; and the bigger the sin, the deeper is the well. There are three kinds of sins: original sin, venial sin, and mortal sin. When you came into this world original sin was on your soul and *your soul was dead*. There you were down in a well! (Draw first ledge.) And you couldn't get out by yourself!

Then along came a priest. He gave you a ladder—it was Baptism. It brought you back to spiritual life and gave grace to your soul. Then you were out of the Well of Sin.

But suppose you had died without Baptism! You would have had to go to Limbo (draw Limbo) and stay there for eternity. Is Limbo the same as Hell? No. It is a place where those unbaptized souls are sent who never committed sin and who died before reaching the use of reason. They will not suffer any pain, but they will never be able to see God.

Suppose, after you grew up, you committed venial sin! Down onto the second ledge you fell! (Draw second ledge and make it slanting to show that frequent venial sin leads to Mortal Sin.) "Baptism, Confession, Good Works," is the ladder you need to get back onto the clean path that leads to God. But had you died with venial sin, God would have had to send you into Purgatory. There you would burn until all venial sins were cleaned off, and then God would lead you out of Purgatory and up into Heaven. (Draw Purgatory with ladder going up to God.)



But suppose you committed mortal sin! Down to the bottom of the deep well you fell! (Draw lowest ledge sloping towards Hell.) Your soul was dead as dead could be. And if your body had died too, you would have had to go even lower—down into the mouth of Hell. There you would burn forever and ever and ever.

But don't wait to die. Get back to the path of God at once. How? By using the ladder "Confession" or "Perfect Contrition." If you are not baptized, then Baptism is the ladder for you.

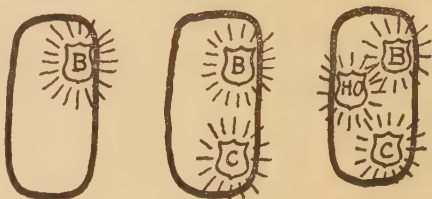
So, you see, Baptism and Penance (Confession) are the Sacraments of the Dead. They bring back life to the soul when it is dead with mortal sin. And when our souls are clean and free from deadly sin, then God gives us some more of that wonderful Sanctifying Grace, which makes our souls beautiful in His sight. And He comes to dwell in our souls, and calls us once more His adopted children.

SPIRITUAL MARKS FROM BAPTISM, CONFIRMATION, AND HOLY ORDERS

Do you know why policemen and firemen wear special badges? I'll tell you. It's to show everybody that they belong to the city. Now, God has badges, special badges that show all the angels and saints in Heaven (and on the Last Day will show the whole world) that those who wear these badges belong to Him.

Can we see these badges of God? No, we cannot, because the soul which has them is a spiritual thing, and as we cannot see the soul, neither can we see its badges.

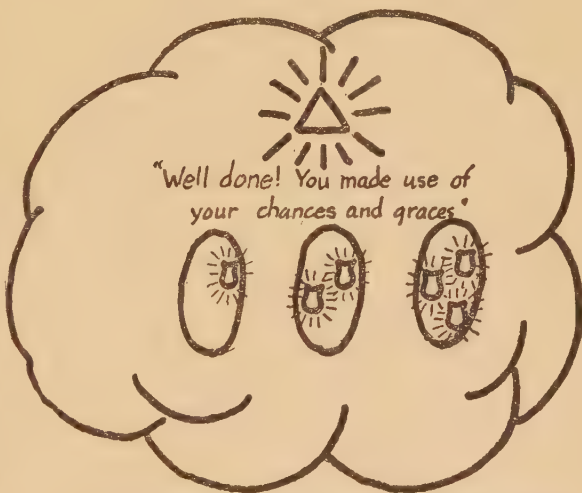
How do we get these badges? We get the first one when we are baptized (draw first soul with one badge); the second one in Confirmation (draw second soul with two badges); and the third one in the



Sacrament of Holy Orders (draw third soul with three badges). Girls and women can receive the first two in Baptism and Confirmation. Boys and men can get all three badges, for they can become priests.

Do these badges go away after death? No, they stay on the soul forever, either for its honor and praise, or for its dishonor and disgrace.

When a policeman or a fireman is brave, everybody honors and praises him, and the city is proud of that man. So, too, in Heaven. Those souls who have lived as good people on earth have been very brave. They have fought for God, and He will put them up in Heaven where they belong. He will be proud of them. (Draw souls being honored in Heaven.) The angels and saints will respect and praise them. And all will be happy, because these people have used God's graces and have saved their souls. They have been faithful to their badges and now they are to receive their reward for being good.



IN HEAVEN - HONOR

But if a policeman or a fireman shows himself to be a coward and is afraid to do his duty, then people do not honor or praise him. They are ashamed of him, and so is the city. He is an enemy of the people who hired him. His badge brings disgrace upon him and he will be punished.

So, too, with God. If a person gets a badge in Baptism, or a second one in Confirmation, or a third one in the Priesthood, and then becomes

a traitor to God by mortal sin and dies, his reward will be Hell for all eternity. (Draw souls in Hell.)

The devils will laugh at him for losing his soul (put in words). They will remind him that he should be in Heaven with such badges, and he will never be able to get rid of them or shake off his disgrace. And people who did not have chances like his will curse him forever and ever.

IN HELL - DISGRACE DESPAIR



Of course, had he not been baptized, nor confirmed, nor ordained to the priesthood, he would never have received



*Ha Ha! Look where you are now!
You should be in Heaven with those badges*

the many, many graces and helps which God always gives with these Sacraments. That means that he would have fallen into many mortal sins and be deeper in Hell than he is at present.

If we love God and do our duty, our badges will mean much for us in Heaven, but if we hate God by committing mortal sin, then our badges will be to our shame and disgrace forever in Hell.

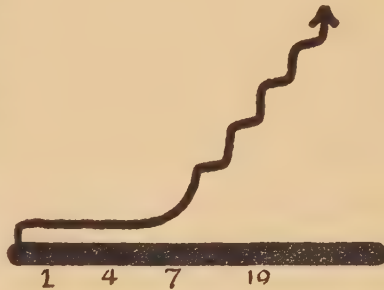
OUR SPIRITUAL MIRROR

Did you ever look into a mirror and see yourself as others see you? Of course you did. Well, now let's look at ourselves in a spiritual

mirror and see ourselves as God sees us. Are we going to Heaven or to Hell?

In each mirror let us draw a heavy line and on it mark the years of life. A lighter arrow-headed line will show which way we are going. If the arrow is above the line, then we are headed for God, and the higher it goes, the closer we are to Heaven and to God. But if the arrow is below the line, then we are headed for Hell, and the lower it goes, the closer we are to Hell and to the devil.

Let's imagine that one of you is a baby just born into the world. (Draw heavy line with age numbers.) You start life on the heavy line. Then you are baptized and receive Sanctifying Grace. At once the arrow jumps above the line and is headed straight for Heaven. (Draw beginning of line.) At seven years of age you begin to go higher towards God, for, though you got Sanctifying Grace in Baptism, yet only when you get the use of reason can you merit more for Heaven.



Then you go to Confession and make your First Holy Communion. Up goes the arrow higher and higher. (Extend the line higher.) You keep on being good and going to Holy Communion, and each time you do a good act, you get more merit and the line goes higher towards Heaven.

Suddenly an auto runs over and kills you when you are only ten years old. You have never committed a mortal sin; the arrow is above the line; and you will live in Heaven forever and ever.

Now let's imagine that you are another little boy or girl. (Draw heavy line with numbers.) You are baptized when eight years old. You go to Holy Communion day after day and the arrow is going higher and higher. (Continue line.) But afterwards you grow lazy and commit many venial sins. You are getting careless. Suddenly a big temptation comes; you are too weak to say "No"; and at ten years of age you commit your **FIRST MORTAL SIN**. Down below the line goes the arrow. (Draw line down.) If you die now, you'll be in Hell forever and ever.

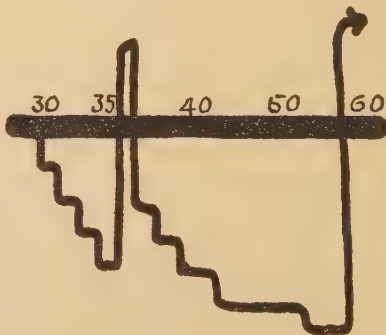
But you make an Act of Perfect Contrition AT ONCE. If your Contrition is perfect, the sin is forgiven and up goes the arrow again. (Of course, you must tell this sin in your next Confession.)

That was a rather narrow escape from Hell! No more mortal sins! The arrow is above the line and has gone a little bit higher than it was before. All the merit that you had before that mortal sin comes back to you, with a little more for going to Confession.



Then you do many good things and the arrow goes higher and higher. (Extend the line higher.) But perhaps you grow careless again and commit another mortal sin. Down goes the arrow below the line (draw it) lower and lower. Weakened by one mortal sin, you probably commit another one and still another one. Deeper and deeper you go (draw line down) and if death comes, there you are, headed straight for Hell. You are caught with the "goods" and from now on the devil will be your boss.

Now, let's make believe that you are a man who, when he is thirty years old, commits a mortal sin. (Draw heavy line with age numbers.) Down goes the arrow deeper and deeper with each big sin! By chance he goes to church and hears a sermon. The priest tells the people to go to Confession, and he does so. Up shoots the arrow, for now he is in the state of grace. (Draw line up.) But he doesn't stay good very long. Another mortal sin and down goes the arrow. (Draw line dropping.) Then for twenty years he lives below the line—RIGHT IN THE MOUTH OF HELL. He hates all churches, priests, and the Sacraments.

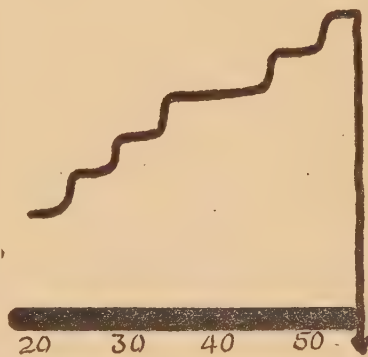


Then God sends him a very strong desire to go to Confession. He uses this grace, his soul is freed from mortal sin and up jumps the arrow.

(Draw line going up.) And then, just as he leaves the church, a robber shoots him dead. Gee, what a close shave! How thankful he can be that God gave him that last grace.

Most of his life he has lived in sin, and yet, perhaps, because someone has been praying for him, or because he has said a Hail Mary every day for all these years, God sends him this one last grace before death; he uses it; the arrow jumps above the line; and his soul is saved.

Now, let's imagine that you are a man who at twenty years of age is high above the heavy line. (Draw heavy line with age numbers.) Year after year the arrow goes higher. (Draw line going higher). At about fifty years of age he begins to grow careless and does not mind committing venial sins. Then along comes a big temptation. He is so weak that he gives way and commits a mortal sin. AT ONCE he becomes an enemy of God and a friend of the devil. All Sanctifying Grace is lost for his soul. (Draw arrow below the line.) Suppose he dies in this state? He hates God, because he committed mortal sin. The arrow is below the line and down into Hell he goes.

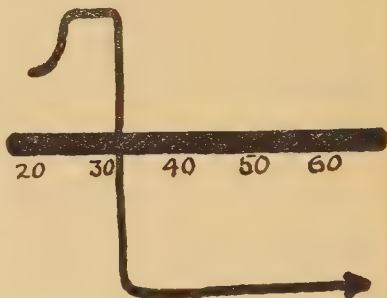


MORTAL SIN HAS PUT HIM THERE. ONE MORTAL SIN IS
ENOUGH TO PUT HIS SOUL IN HELL!

Now let us suppose that you are a young girl that has been baptized. (Draw heavy line with age numbers.) She has made her First Holy Communion and has been living a good life. The arrow is above the line. (Draw arrow going up.) Then she goes to a party to which many bad boys and girls have been invited. They are so bad that many mortal sins are committed. She, too, weakens and commits a mortal sin against purity. Down goes the arrow below the line. (Draw arrow

going down.) But she says that she will go to Confession tomorrow and so will not bother about making an Act of Perfect Contrition now.

On the way home, the drunken driver runs the car into a ditch and it is overturned. The girl is struck on the head and loses her mind. They rush her to the hospital, but the doctors can do nothing for her. She must go to the insane asylum. There she is, poor girl! Her soul is dead and the arrow points to Hell. But that's not all. Her mind is gone. She cannot think. She cannot ask God's pardon for her terrible sin! She walks about on this earth waiting for death to send her soul into Hell forever. What a terrible state to be in! A few short years and then an eternity of suffering in Hell just because of mortal sin.



Oh, if God would only give people like this girl just one minute to get back their minds and make Acts of Perfect Contrition! Then, if they go back into their crazy state, they have had a chance to save their souls. For if these Acts of Contrition have been Perfect, the arrow is above the line and their souls are saved!

Did you ever think of saying a prayer *every day* that God would give all the people in the Insane Asylum at least one minute to ask His pardon for their sins? If you ask this favor, God may grant it. And how happy you'll be to feel that perhaps some souls are saved because of your prayers! And how furious and mad will the devil be to see himself robbed of these souls that he thought were his!

WHAT DO WE LOOK LIKE IN SPIRITUAL MIRRORS?
ARE WE ABOVE THE LINE OR BELOW IT?

WHAT BAPTISM DOES TO THE SOUL

Close your eyes and try to think of a white dress that is all spotted with mud. (Draw dress.) What happens when soap and water are used? It becomes clean and beautiful, doesn't it? (Draw clean garment).



Before



After

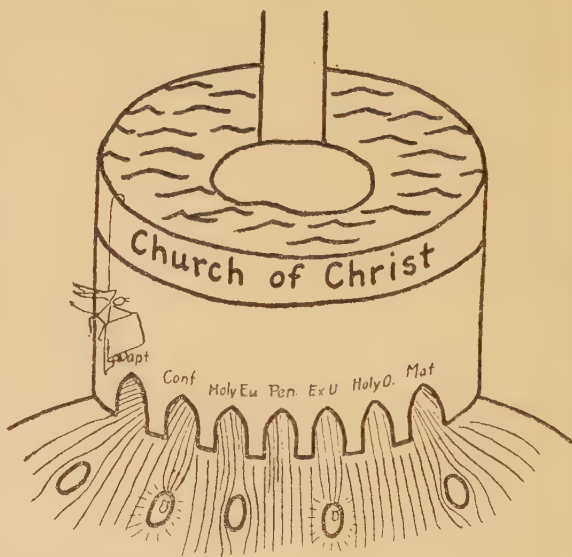
Sin makes our souls filthy and they look something like the dress before being washed. When we are baptized, our souls become clean and beautiful and we get Sanctifying Grace. And if we have grown up before being baptized and have done bad things, all these sins are also washed away with original sin if we are sorry for them.

BAPTISM IS THE FIRST SACRAMENT

We know that without Sanctifying Grace we are enemies of God and friends of the devil. And we know that when Sanctifying Grace is in our souls God really lives in us, and if we die then, we will go to Heaven for all eternity. We also know that by His death on the Cross Jesus gained very, very much merit for us. But as He was not to stay on earth in the same manner as at Nazareth, He started His Church—the Roman Catholic Church—and left all His treasures with it. That we might get these treasures, He gave us the Seven Sacraments. They were to be openings or canals leading from the Church through which Sanctifying Grace would come to all who loved Him.

Some time back we drew a Cross connecting Heaven and earth. And at the bottom of the Cross we drew the Church of Christ, into which were flowing the graces and merits from the wounds of our Lord. (Draw

church at foot of Cross, and also the seven openings.) And some time before that we drew another picture. It was of the "No-Merit Path." We saw that grown people who were not baptized walked on that path and died and went to Hell, because they had nothing to show for the work of their entire lives. Sanctifying Grace had never entered their souls; they had never been friends of God; and they had gained no merit for Heaven.



If we have been baptized, then these wonderful graces, flowing out from the Sacrament gates, can enter our souls and make them most beautiful. (Draw soul with Baptism badge, and lines of grace entering the soul).

But souls that have never received Baptism are in a sad state. Sanctifying Grace is flowing about them, but none of it can come into their souls. Why? Because they are not Baptized. (Draw unbaptized souls and lines of grace going around, but not into them).

The tricky devil knows how important Baptism is. He knows that it is the Sacrament that leads to all the others. He knows that the Catholic Church wants all little children to be baptized as soon after birth as possible. And he knows that then, if these little ones die before growing up, their souls will go up to God, whom he hates. He knows all these things and that's why he tries to put a cover over the first name-plate so people can't see the word "Baptism." (Draw devil covering name-plate.) If he can only get people to be bad and to die in mortal sin without being baptized, then he is happy, for such people will belong to him and be in Hell forever.

Can't we do something to keep the devil from covering up the

Baptism sign? Can't we do something to save people from the devil? Yes, we can! We can tell our Protestant friends about the Seven Sacraments—especially about Baptism. We can show them the name-plate and tell them what Baptism will do to their souls. But above all, we must pray and pray and pray for all those people who have never been baptized. Then we will be working against the devil and helping people to get into Heaven. And who wouldn't be happy to know that he was working against the tricky devil?

BAPTISM IS ABSOLUTELY NECESSARY

Did you ever stand at a busy street-corner and watch all the people rush past you? (Draw man standing alone.) What strange looks on their faces! What can they be thinking about? Stop a few people and ask them.

"Out of my way! I've got to rob a bank this morning," says the robber. (Draw him.)

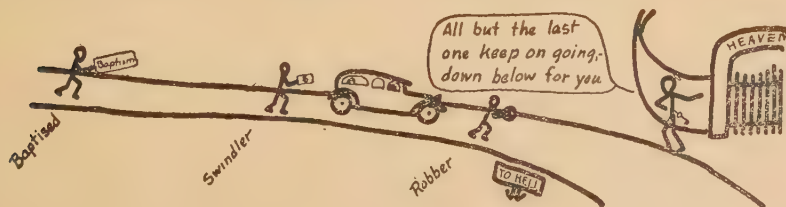
"Don't bother me! I have a big business job to do and it's going to be a crooked bit of work this time," growls the dishonest millionaire. (Draw him in auto.)

"Gee, if I can only make out a bad check today, I'll get rich quickly. I don't care for God," mutters the swindler as he brushes you aside. (Draw him.)

Strange, isn't it, how they are all thinking about everything but God? Money, sin, pleasure—but not a thought about Him who created all the things they have and use every day. I wonder how many of them have been baptized! They all seem to forget that some day they will die, and then—how terrible for them!

But here comes another man. He's so different from the rest. He seems happy and not worried as the other people were.

"Isn't it a beautiful day?" he says with a smile. "God certainly made the world beautiful, didn't He?" (Draw last man.)



Now, let's suppose that the first three come to die, and suppose that you are St. Peter at the Gate of Heaven. (Draw key and halo and Gate.) One by one they come to the Gate. During life they had "no time," so they say, to find God. They didn't care for Him and so never did what was *absolutely* necessary to get into Heaven—*be baptized*. They never looked for, and so never found, the first of all the Sacraments—Baptism. Without Baptism, they never received Sanctifying Grace and so now they can't get into Heaven. Their robberies, fine automobiles, and sinful acts are perfectly useless now. **AND THE MAN AT THE GATE TELLS THEM TO KEEP ON GOING—DOWN TO HELL!**

But the man that was so happy, even when troubles came his way, kept God in mind. He found out that Baptism was necessary for saving his soul, and he received it. Now he has something worth while to show. (Draw Baptism slip.) Heaven is for such people. Jesus Himself said to all: "UNLESS one be born again of water and the Holy Ghost HE CANNOT ENTER INTO THE KINGDOM OF GOD." That is plain enough. **NO ONE GETS TO HEAVEN EXCEPT THROUGH BAPTISM.**

But can't bad people be baptized and get to Heaven? Yes, of course they can. But if they were not baptized as little children it is hard to see how they will think about God and their soul's salvation in the midst of sinful pleasures.

On the other hand, the man who was baptized and seemed so happy has Sanctifying Grace in his soul as long as he is free from mortal sin. Heaven will be his reward if he dies in this state. He must be careful, however, for if he falls into mortal sin, he too loses Sanctifying Grace and is headed for Hell. But this man can get back into God's favor very easily through Confession. He has received the first Sacrament and now can use all the other ones. Not so the bad people who have not been baptized. Before they can go to Confession and Holy Communion they must receive Baptism.

DO YOU SEE HOW IMPORTANT BAPTISM IS?

BAPTISM OF DESIRE

Baptism of Desire is an act of Perfect Love of God, which act contains the desire to do all that God has commanded for our salvation.

Suppose a man is crossing a big sandy desert and loses his way. The sun beats down with a burning heat. No water is at hand and the man lies down to die. (Draw man.) He has never been baptized, but as a boy long ago he heard that no one could get into Heaven without Baptism. He knows that he will soon be dead, and wishes to do whatever God wishes. But he is alone. No priest is there to baptize him. (Draw burning sun and sand.)

"Dear Lord, I am sorry for all my sins, because whenever I sinned I offended you who are so good and deserving of ALL my love. Please pardon me all my sins."



If he really wants to be baptized and is truly sorry for his sins—not only because he will go to Hell for them, but because he has offended a God who is SO GOOD and SO PERFECT—then that man has received Baptism of Desire. His sins are forgiven, Sanctifying Grace comes to him, and if he dies his soul will go to Heaven.

Of course, if someone rescues him and he lives, then God will expect him to be baptized with water. And if he will not do so, then he is not true to nor sincere with God. He cannot expect God to let him get into Heaven.

BAPTISM OF BLOOD

Baptism of Blood is the shedding of one's blood for the faith of Christ.

Long ago, after Jesus had died on the Cross for us, bad kings and emperors who adored wooden statutes began to hate everybody who spoke about Jesus. The Christians had to flee for their lives. But the cruel soldiers hunted them like animals, and if the poor people were found they were at once thrown into prison. Why? Just because they loved Jesus.



Then, when the city had a big open-air show, the Christians were dragged out into the arena. (Draw people in the gallery.) If it was a special big holiday, the people would cry out: "Feed the Christians to the lions." (Draw Christian man praying.)

Then a heavy door would open and out from a dark dungeon would come huge, hungry lions. (Draw lions.) That meant the end of the Christians. All that remained of them would be a few white bones.

Now if any of these people had not received Baptism of Water, then the giving up of their lives for the faith of Christ gained for them eternal happiness—for they received Baptism of Blood.

GODPARENTS

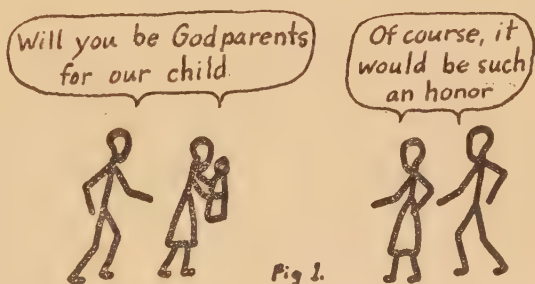
Godfathers and godmothers are given in Baptism in order that they may promise for the child what the child would promise if it had the

use of reason. They speak for the child and they also tell God that they will see to it that the child will not serve the devil. They are really working side by side with the Guardian Angel, and for just one purpose—to save the soul of the child. It is a great honor and a special privilege to be a second Guardian Angel, but people must remember that to be a godparent brings certain obligations.

Godparents must see to it that the child is instructed in its religious duties if the parents neglect to do so or die.

Some people are always willing and ready to be godparents. But frequently there are some who think only of the "honor" that comes to them, especially so if the child is of a rich family.

Once there was just such a couple, who were so glad to be godparents to a little boy who was baptized John. (Draw Fig. 1.) But as soon as they had left the church, they seemed to forget all about the wonderful thing that had just taken place. And as time went on



they never thought of even praying for their little godchild. How nice it would have been had they sent him a little present each year to remind him of the wonderful day on which he was baptized! How interesting it would have been for John if, when he was a little older, they had explained what Baptism meant! How happy he would have been had they remembered him on the day of his First Holy Communion and Confirmation! And how many graces and indulgences would he not have gained had they seen to it that he, their godchild, was enrolled in the Scapular, the League of the Sacred Heart, and the Rosary Confraternity! But no! They had forgotten him.

When John was fifteen years old, his father and mother were both killed in an auto accident. John went to live with his married brother, but soon he was going with a crowd of bad boys. He began to lie and steal. Then he stayed away from Confession and Holy Communion. And finally he said that he was too busy to go to Mass on Sundays. Down, down he went. One mortal sin after another. He became so bad that they called him "Bloody Jack."



John, known as "Bloody Jack, never goes to church, kills, robs, etc

Too bad somebody doesn't tell John about God and help him to be good since his parents died

15yrs. later



Fig 2

But what were his godparents doing all this time? NOTHING! When they heard what a bad boy he was, they threw up their hands in horror. (Draw Fig. 2.)

"Too bad," they said, "that *somebody* doesn't tell John about God and help him to be good, now that his parents are dead!"

That's exactly what *they* should have been doing. They promised on the day he was baptized that they would look after him in religious matters if his parents neglected to do so or died. And when the boy needed them most, they expected others to do their work.

I wonder how God would treat such people on Judgment Day! I can almost see them standing before God, their Judge, and hear what He says to them. (Draw God and couple in Fig. 3.)

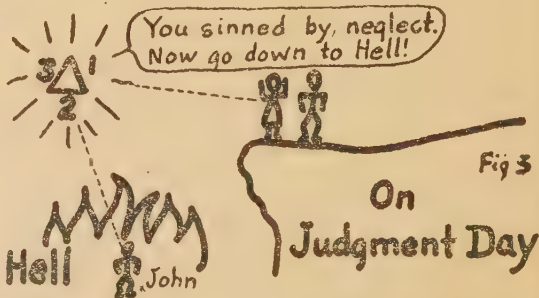


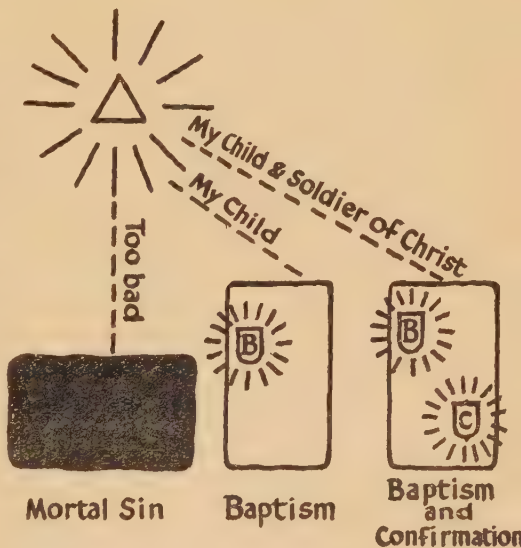
Fig 3

"You thought it a great *honor* to be godparents. Why didn't you do your duty and save him from Hell? You sinned by neglect. Now go down to Hell!"

MARKS OF CONFIRMATION IN THE SOUL

Let us take the souls of three boys and line them up side by side. (Draw three souls.) Let us suppose that the first one has not received Baptism, and that it is stained with actual sin and also with original sin. What does this soul look like? (Draw dead soul covered with sin.)

The second soul has been baptized. It is now free from original sin and has the badge which shows that it is a child of God and an heir of Heaven. (Draw second soul with Baptism badge.) Of course, this boy must be very careful, for if he falls into mortal sin he becomes an enemy of God and is no longer His child. He will then hate God and lose his right to Heaven.



The third soul has not only been baptized, but has also received Confirmation. It carries two badges, which show that it is a child of God and a soldier of Jesus Christ. (Draw third soul with Baptism and Confirmation badges.) Should the third boy commit mortal sin, he is no longer a soldier of Christ (though he still keeps his badge), but becomes an outcast and a traitor to Christ's army.

What do you imagine God thinks of these three souls? What do you think He would say about each one? To the first He would probably say: "Too bad." To the second, if it is free from mortal sin: "You are my child." To the third, if it is free from mortal sin: "You are not

only my child, but you are a soldier of Jesus Christ and you must fight bravely against the devil and all that is bad."

Suppose all three souls were to leave this earth at the same time. Where do you think God would put them? Of course, the first one would have to go to Hell. If the other two were not in mortal sin and died on the very day they received Baptism and Confirmation, then the third soul, which has received one more Sacrament than the second, would be put on a higher level for all eternity.

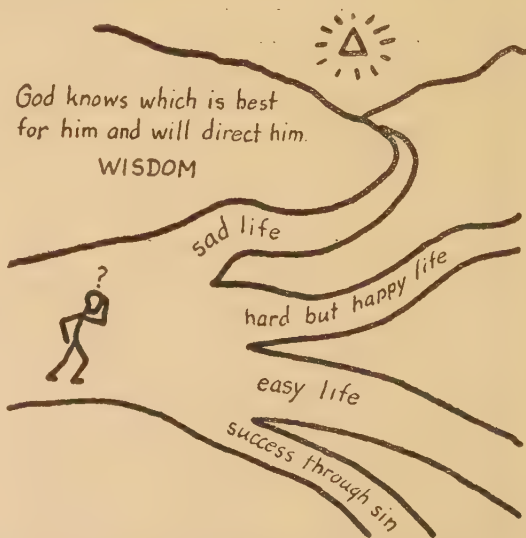
GOD WANTS EVERY CATHOLIC TO RECEIVE CONFIRMATION AND SO BE A BRAVE SOLDIER OF JESUS CHRIST.

THE GIFTS TO KNOW GOD'S WILL

Did you ever feel that you didn't know just what to do? You wanted to be good, but the easy way of doing things looked so nice. And in spite of all you did, everything went wrong and you felt like forgetting about God and picking a downhill and easy path of life.

That's just the time when you need the Holy Ghost to be your guide. The devil can show things in so sweet a way that unless you have help from God, you will surely pick the wrong thing. (Draw man at paths.)

If you have been confirmed, then the Holy Ghost will guide you in a choice of what is good, for in Confirmation you receive the Gift of Wisdom, U n d e r s t a n d i n g, Counsel and Knowledge, which give you a liking for the things of God, and direct your whole life and all your actions to His honor and glory.



THE GIFTS TO DO GOD'S WILL

In Confirmation we receive the gifts of Fear of the Lord, Piety, and Fortitude. Fear of the Lord fills us with a dread for sin; Piety makes us love God as a Father and obey Him because we love Him; Fortitude strengthens us to do the will of God in all things. We all need these gifts, no matter where we are or what we do. (Draw man being jeered at.)

Do not people laugh at us because we are Catholics, because we do not eat meat on Friday, because we wear the Scapular and carry the Rosary, because we try to live pure lives, because we will not be crooked in business matters, etc.? Every Catholic gets his share of sneers. And if he is not strong enough and is not a soldier of Jesus Christ, he will weaken and side with the enemy.

We should pray daily that God may give us strength in time of temptations. And if we have received Confirmation and are in the state of grace, we know that the Holy Ghost will be at hand to help us in the time of need.

HOLY GHOST, BE WITH US AND HELP US IN OUR
FIGHT WITH THE DEVIL!

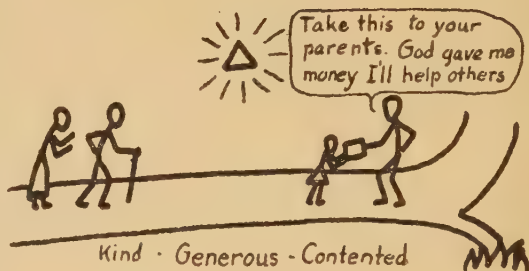


RICH MEN—GOOD AND BAD

There are two kinds of rich men in this world. The first is a man who is generous, contented, and kind. He has worked *hard and honestly* and by God's help has made lots of money. But he does not keep it all to himself. He gives some of it to orphan asylums, some to priests and Sisters that they may build and repair churches and schools, some to foreign and home missions. And when he sees a poor little child with clothes all ragged and torn, he reaches into his pocket and brings out some shiny coins. (Draw man and child.)

"Here," he says, "take this to your parents so they can buy food and clothing. God gave me money; I'll help others."

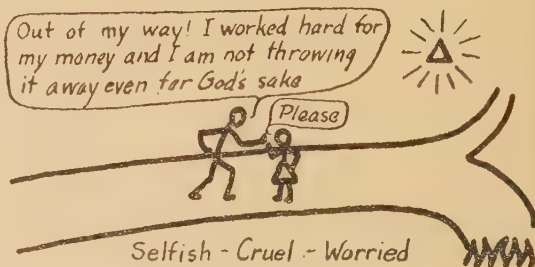
That man is a good rich man. He knows how to use his money in a way that will bring down God's blessing upon himself and family. Few rich men like this one go to Hell. (Draw narrow path.) Most men like this go to Heaven, because they do what God wishes them to do. (Draw wide path going upward.)



The other kind of rich man is selfish, cruel, and always worried. He has made lots of money, honestly and dishonestly, but he will not give any of it to other people, even if they need it. And if a little poor child asks him for help to buy food and clothing, he flies into a fit of anger. (Draw man and child.)

"Get out of my way!" he snaps. "I worked hard for my money and I'm not throwing it away even for God's sake."

Poor man! He doesn't seem to remember that everything he has comes from God. Giving money and help to the poor is not throwing it away. It is storing up merit—Heavenly merit—for the



life to come. But the selfish rich man never thinks of God or of eternity, and unless he changes before he dies, God will not let him into Heaven. While on earth, he is walking on the wide path to Hell (draw path), and when he comes to die, death will rob him of the money he loves so dearly.

POOR MEN—GOOD AND BAD

There are two kinds of poor men. The first is a man who has a very hard time. Work is not as plentiful as he would like, and clothes and food are so very expensive. His family cannot have what others look upon as ordinary things. Even going to shows and parties is impossible. Things look rather blue at times, but this man is doing his best and is contented with his lot. He knows that God is watching over him and his family.

"It's hard," he says, "but God knows what's best for me. Perhaps if I had lots of money I might lose my soul."

This man has the right idea. He trusts in God's goodness and knows that all will turn out well in the end. Such a man is a millionaire in heavenly merit and he is walking on the broad path that leads to God. (Draw wide path going up.)



The other kind of poor man also has a hard time. Work is scarce for him and he is sick. (Draw man.) Instead of thanking God for his sight, speech, arms, hearing and other things, he is always complaining and grumbling about his troubles.

"What did I ever do," he shouts up at God, "to deserve this condition — no money, half starved, and sick? You're not fair to me!"

What terrible language against God! Of course, if he talks this way without thinking, it is no great sin. But, if he knows what he is saying and really means every word of it, that man is blaspheming God and committing a big sin. He is a failure in life, and if he doesn't change pretty soon, he will keep on stumbling right into the eternal fires of Hell.

If God does not bless you with money and all that it buys, thank Him just the same.

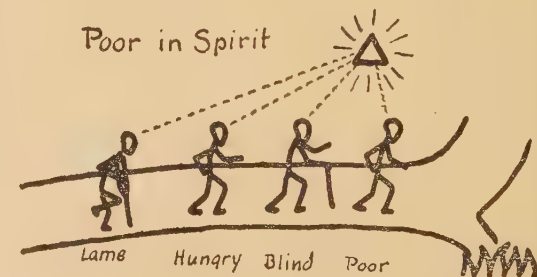
PERHAPS IN POVERTY, RATHER THAN IN RICHES,
YOU WILL SAVE YOUR SOUL.

BLESSED ARE THE POOR IN SPIRIT

To be poor in spirit as Christ wishes us to be means that we should not think too much of riches, but keep our hearts and souls for God whether we are rich or poor.

Let's draw four men: a man in rags, another one blind, a third one starving, and the fourth one with a broken leg. (Draw them.)

All are out of work. They haven't much of the riches or pleasures of this world, it is true, but in spite of this fact they are all happy and love God very much. They are not proud, nor do we hear them blaspheming God. They are so united with Him that even should they suddenly become rich, they would still keep their eyes on



God and do what He wants all men to do in this life. Surely God will reward these faithful men with Heaven, because they are Poor in Spirit. Such men will hardly go to Hell.

Now let us draw another picture. It will be of a wealthy man in a big auto. (Draw man and auto.) He is proud and selfish. He doesn't care about God. All he thinks about is money, money, money. And day and night he plans how he can get more money. He is cruel and will crush men and women if it is necessary to get more money. This man is driving straight into Hell!



If this man thought about God and not so much about money, he would be a better man. If he doesn't change, he will never get into Heaven, for he is not Poor in Spirit. He loves money better than he does God, and so the devil will take him after death.

BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS
IS THE KINGDOM OF HEAVEN.

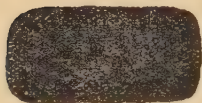
PENANCE

Penance is a Sacrament in which sins committed after Baptism are forgiven. It is this Sacrament we use when we go to Confession, for then the priest, by the power of God and in His name, cleanses Catholics from their sins.

If your soul is dead with mortal sin or stained with venial sin, it is something like a soiled dress. (Draw dresses.)



When you go to Confession, your sins are washed away just like the dirt on the dresses when soap and water are used. (Draw clean dress.)



If you go to Confession with mortal sin on your soul, the dead soul comes to life again after you have confessed to the priest and have been sorry for your sins. (Draw dead soul, then erect, clean soul.)

If you have only venial sins to tell in Confession, your weak soul gets strong and healthy again. (Draw leaning soul, then erect one.)



You should be very thankful to God for having given you this wonderful Sacrament to keep your soul clean and free from sin. And never

stay away from Confession because you are ashamed to tell the priest your sins. Don't be afraid of shocking the priest—he has heard worse than what you tell him. And don't stay away because you know the priest. Always remember that he is acting in God's place and so can never tell others what you have told him. Nor will he think less of you for what you have done. It takes nerve to come to Confession. Every priest knows that and will think all the more of you for coming.

HOW TO GO TO CONFESSION. I

When going to Confession, take your time. God is watching you and is going to let you use one of His Big Sacraments. It wouldn't be right, then, for you to run into the church, splash some holy water on your face, and then rush into the confessional. You'd hardly know what you are doing, or what you are going to say. Let's see what we ought to do and how we should go to Confession.

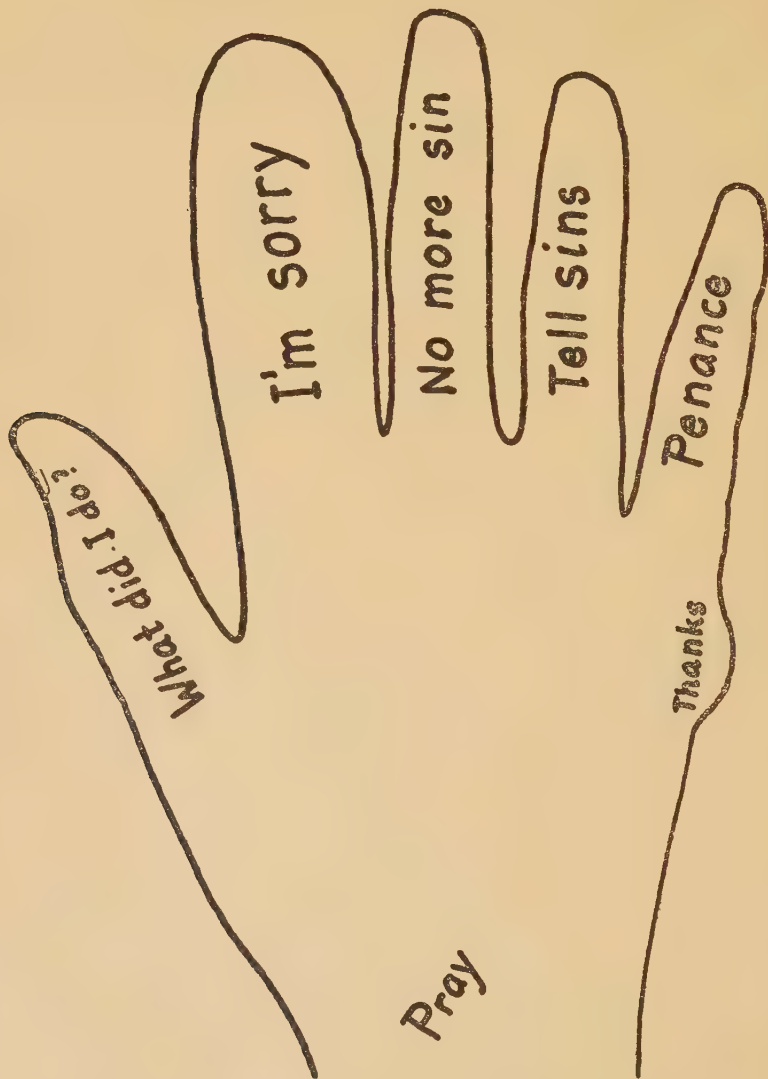
Take a pencil and draw a left hand with part of the wrist. Put a wart on the hand between the little finger and the wrist. Later on I'll tell you more about that wart.

Now, as the wrist comes before you get to the hand, so does *prayer* come before you begin Confession. You should pray that God will help you to know your sins, to be heartily sorry for them, to make up your mind not to do them again, to confess them as you should, and to accept the penance the priest gives you. (Write on wrist: "Pray.")

Then, after you have prayed, you must recall the sins you have committed since your last Confession. (Write on thumb the words: "What did I do?") Perhaps you have been a bad boy or girl. Perhaps you have missed Mass on Sundays and Holy days, stolen, lied, cursed, disobeyed parents and teachers, etc. Look up at God and say from the bottom of your heart: "You are so good, God, and I am sorry for all the sins I have committed against you. I'll not sin again. Please forgive me." (Write on index finger: "I'm sorry.")

Why is this finger so large? Because *sorrow for sins is the biggest part of Confession*. If you are not sorry for all the mortal sins committed since your last Confession, your Confession is not only a bad one, but you have committed another mortal sin. That's why you should always be sure to say the Act of Contrition before going into the confessional.

And if you have only venial sins to tell, then you must be sorry for *at least one of them*.



God doesn't want you to commit any more sins and you know it. You see how mean you have been to sin against Him after all He has done for you, and you say to yourself: "I'm not going to do those sins again, nor any others, and I mean what I say." (Write on middle finger the words: "No More Sin.")

You have thought about your sins and have asked God's pardon for them. Now you are ready to go to Confession. You enter the confessional and when the little door slides back you say: "Bless me, Father, for I have sinned. It is . . . (here tell how long) . . . since my last Confession. I accuse myself of the following sins . . . (here tell the number and kinds of your sins.) I am sorry for these sins and the sins I may have forgotten and ask pardon of God for them."

If the priest asks you any questions, answer them truthfully. And when he is saying the Latin words of absolution, it would be well for you to say once more the Act of Contrition. (Write on fourth finger the words: "Tell sins to priest.")

Then when the little door closes, go out of the confessional and say the Penance which the priest gave you. Don't put it off until the next day. Say it AT ONCE. (Write on little finger the words: "Say Penance.")

And now what about that wart? It is there to remind you of something—something you should NEVER FORGET. What could that be? It is to remind you to THANK GOD FOR THE WONDERFUL GIFT HE HAS JUST GIVEN TO YOU. You're lucky to be a Catholic. Protestant boys and girls can't go to Confession, because they are not Catholics. And if they have mortal sins on their souls, it will be very hard for them to get rid of those sins and save their souls.

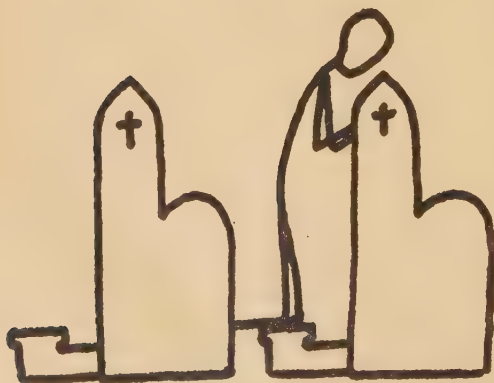
THANKS, DEAR GOD, FOR THIS WONDERFUL GIFT!

HOW TO GO TO CONFESSION. II

When boys and girls go to Confession they should, on their way to the church, think about what they will soon do. Let us take a little boy and see what he should do when going to Confession. (First draw church and little boy on his way to Confession.)



As soon as he gets inside the church he should:



1. *Kneel down and pray for help to make a good Confession. He should pray to the Holy Ghost, to the Sacred Heart, to the Blessed Virgin, to his Guardian Angel, to his Patron Saint. (Draw boy kneeling and praying for help.)*

2. *Examine his soul* to see what sins he has committed. Is his soul dead with mortal sin? (Draw dead soul.) How many and what kind of mortal sins?

Is his soul stained with venial sin? (Draw leaning soul.) Which are the biggest and meanest of these venial sins?

IS YOUR SOUL CLEAN AND STRAIGHT?

IS IT STAINED AND LEANING?

IS IT DEAD?

Is his soul straight and clean from all sin? If so let him think of some sin of his past life for which he is very sorry. (Draw straight soul.)



3. *Be sorry for his sins.* Why? Because dear Jesus, who died on the Cross for us, does not like sin. Because Hell is wide open and waiting for all those who do big sins. Because Heaven is closed tight against those who commit mortal sins. This little boy knows these things and so he says his Act of Contrition and means every word of it.

4. *Say "No more sin for me!* I have been mean enough as it is and I'm not going to offend so good a God any more. He is deserving of *ALL* my love, not only a part of it."

5. *Tell sins to the priest in an honest and sincere manner.* "Bless me, Father, for I have sinned. It is . . . (here tell how long) . . . since my last Confession. I accuse myself of the following sins . . . (here tell the number and kinds of your sins.) I am sorry for these sins and the sins I may have forgotten and ask pardon of God for them. (Draw inside of confessional.) When the priest is giving absolution it is well to say again the Act of Contrition."



6. *Do the penance the priest gives.* (Draw boy kneeling and saying his prayers.) And after this is over, he will not forget to thank God for giving him such a wonderful Sacrament.



A HELP FOR EXAMINING YOUR CONSCIENCE

Do you ever find it hard to remember your sins when going to Confession? If you do, then try this little scheme for a month or two.

Each night before you close your eyes think of what you have done during the day. Ask yourself: Did I willingly and purposely do anything that was bad and sinful; did I willingly and purposely say anything that God would not like; did I willingly keep bad thoughts in my mind?

If you find that you have committed venial sins that day, beg God's pardon for them and tell Him how glad you are not to have displeased Him with mortal sin. Thank Him for all the graces He gave you during the day, and tell Him that you are sorry for these venial sins.

If you have committed a mortal sin, it will pop up in your mind as big as a house. It's pretty hard to commit a mortal sin and then forget about it. Kneel down and tell God from the bottom of your heart that you are sorry for being so mean to Him who is so good in Himself and who has been so good to you. You might tell Him that you will go to Confession as soon as you can.

And when you do finally come to go to Confession, ask yourself: What did I do that was bad in thought, word, or deed, on Monday, on Tuesday, on Wednesday, on Thursday, on Friday, on Saturday? You will be surprised how quickly you can remember the bad things you did during the week.

TRY THIS SCHEME AND SEE IF YOU CAN'T REMEMBER YOUR SINS EASIER THE NEXT TIME YOU GO TO CONFESSION.

YOU WILL ALSO BE SURPRISED TO FIND THAT THIS DAILY EXAMINATION IS NOT ONLY A BIG HELP FOR REMEMBERING SINS, BUT IS EVEN A FINE REMEDY AGAINST COMMITTING SIN AT ALL.

PERFECT CONTRITION

Perfect Contrition is sorrow and hatred for sin because sin offends God, who is so good in Himself and worthy of all love.

Stand and look up at the heavens some clear night. (Draw boy looking at stars.) God made every star you see, and they are so far away that if you traveled in the fastest aeroplane you wouldn't get to the nearest star in a thousand years. How big and powerful God must be to have made all these things!

Then turn your eyes to the wonderful things on this earth: light, air, water, flowers, jewels, food and drink, friends, parents, brothers, sisters, etc.—and all here for OUR use, and put here by God Himself.

Then think of the wonderful spiritual gifts that God has given to us. He has suffered and died so that Heaven could be opened again for us. He has allowed us to be members of His Church, has given us the Seven Wonderful Sacraments, has given each of us a Guardian Angel to watch over and protect us, and finally, if we are good in this life, He will reward us with everlasting happiness in Heaven.

But what did we do to earn all this love and all these gifts? Nothing, absolutely nothing! Surely, then, if that's all true, God must be a wonderful being to do all this for us even though we don't deserve it. Yes, He surely is good. And sometimes it's hard to see how people can ever think of committing mortal sin and hating such a good God, who is deserving of *all* our love, not only a part of it. We should often think of God's goodness



to us, and how good He must be in Himself to do all these things, and how mean we have been towards Him, and then tell Him how sorry we are ever to have sinned against Him. "O my God, I am heartily sorry for having offended Thee, and I detest my sins because . . . they offend Thee who art so good in Thyself and so deserving of *all* my love." That's what we mean by an Act of Perfect Contrition. And when we make an Act of Perfect Contrition, all sins that may be on the soul are taken off AT ONCE. But we must still tell them in our next Confession.

We should make Acts of Perfect Contrition every day and every night. If we do this frequently we will get to love God more and more. And if we love God we will find it hard to hate Him by committing mortal sin.

MAKE AN ACT OF PERFECT CONTRITION EVERY DAY.

IMPERFECT CONTRITION

Imperfect Contrition is that by which we are sorry for having offended God, because thus we lose Heaven and deserve Hell.

Close your eyes and imagine yourself standing on the edge of Hell. (Draw boy on edge of cliff with Hell down below.) Look down into that terrible pit of burning souls and think what it all means. There are men and women, boys and girls burning and burning and burning. They were once people just as we have on earth today. But they hated God and committed mortal sin, and before they cared to or could get back into the friendship of God by means of Baptism, Confession or Perfect Contrition they died in their sin, and now . . . well, they'll be in that terrible fire forever and ever and ever.

Would you want me to push you over the edge into that burning furnace? Of course you wouldn't. It would be terrible down there and you would have to stay there for all eternity.

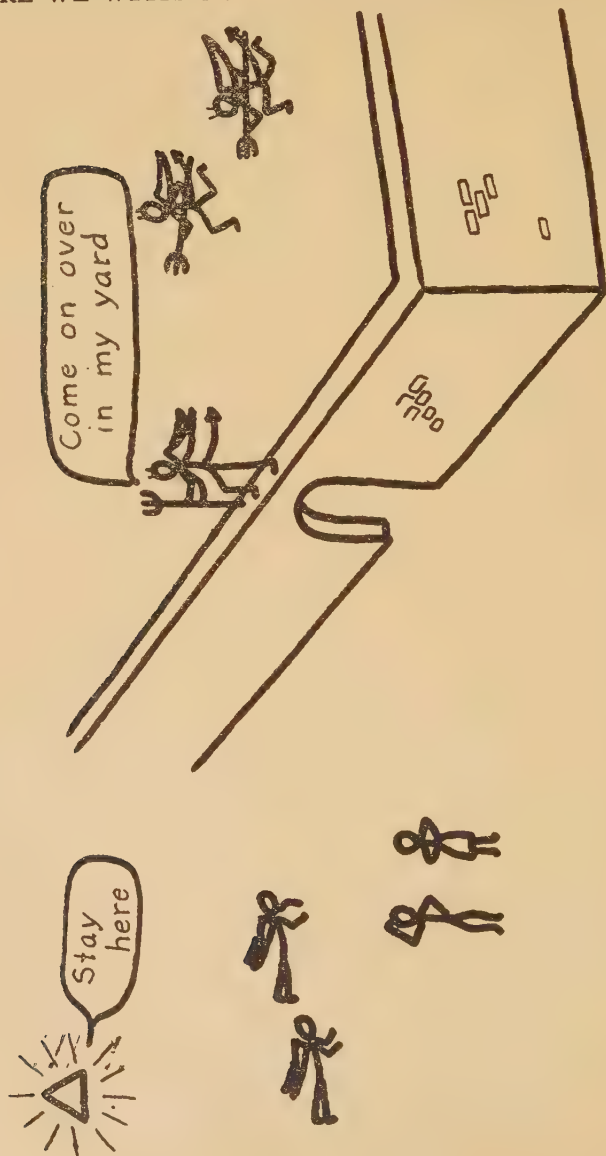
When some people do things that are very bad, they get scared, because they know that if they die in their sin they will have to go to Hell. And so they rush to Confession before it is too late. They're not thinking about God nearly as much as they are about themselves. Their sorrow for sin is not Perfect, but is what we call Imperfect Contrition.

Of course, if you go to Confession with Imperfect Contrition, your sins are forgiven. But if you are dying and no priest is at hand to take away mortal sin, then Imperfect Contrition is not enough to keep you out of Hell. Only Perfect Contrition will do then, and if you have seldom or never made Acts of Perfect Contrition during life, it will be pretty hard to do so on your deathbed with all the devils around to disturb your mind and thoughts.

**DON'T BE SATISFIED WITH IMPERFECT CONTRITION.
MAKE IT PERFECT.**



ARE WE WITH GOD OR WITH THE DEVIL?



Draw God and His angels. Then draw a long wall with an opening near the middle. On top put a devil and have him standing and coaxing a little boy and girl to come over to his side of the wall. God tells them to stay where they are. (Draw things to suit the words. Start the boy and girl on God's side.) If they do what God says, they stay where they are; if they do what the devil wants them to do, they go through the opening and are in the devil's yard.

God tells them to hear Mass (write out words on God's side); the devil says: "Miss Mass." (Write words on devil's side.) God likes to see them play on Sunday; the devil wants them to work when there is no need of it. God tells them to be clean in thoughts, words, and deeds; the devil tells them to be impure. God tells them not to eat meat on Friday; the devil tells them to eat all the meat they want on that day.

God tells them to go with good boys and girls, to make good Confessions, to receive Holy Communion in the state of grace, to care for their parents when they get old, to stay away from Protestant churches, not to get drunk, etc. The devil tells them just the opposite.

Are they going to stay with God or go over to the devil's side? If they stay with God, He will love them. If they go over into the devil's yard by disobeying God, the devil will be their friend and will reward them with Hell!

We have just been talking of big sins. But doesn't God want the boy and the girl to keep away from venial sins, too? He certainly does. (Write words for each venial sin.) God tells them to obey their parents even in small things, not to look around or laugh in church, especially during services, not to fight or quarrel, not to steal little things, not to tell lies, etc. The devil tells them not to mind what God says.

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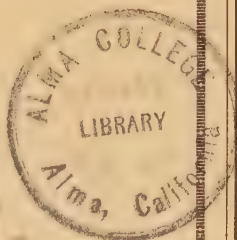
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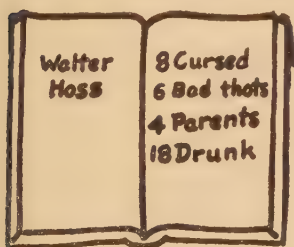
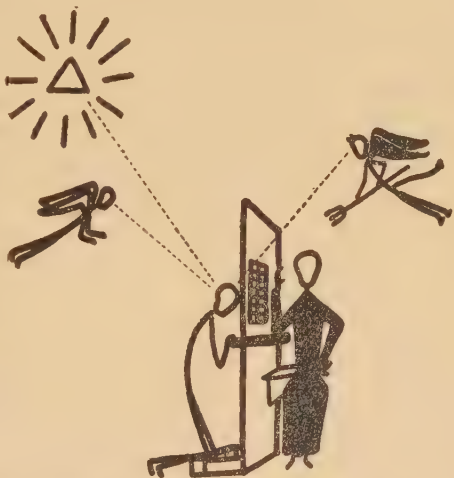
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GOOD CONFESSION

Note. Insist on the child telling the number and kinds of sins as nearly as possible. Also tell him that, if a sin is forgotten, he need not go back to confession at once, but must tell that sin in confession when it is remembered. In the meantime he can go to Holy Communion.

Suppose we draw a picture of a man in the confessional. (Draw priest and man.) God, the guardian angel, and the devil are watching him. He has been a very bad man and has offended God in many ways. He has cursed eight times (draw book and write sins), taken pleasure in dirty bad thoughts six times, been mean to his parents four times, and got drunk eighteen times. But he is sorry for all his sins because they are against the good God. He is also sorry because, if he died with these sins on his soul, God would have to send him to hell for all eternity.



And so he confesses all his mortal sins with sorrow. God forgives him and the Big Book shows a clean sheet once more. (Erase sins from book.) Sanctifying grace has come back into his soul, and if he dies now, he will go to heaven for all eternity.

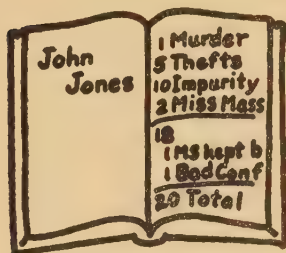
The guardian angel is very happy. He leads the man out of the confessional and takes him closer to God in the Blessed Sacrament. (Draw guardian angel leading man towards altar.) And the devil is thrown back down into the fires of hell where he belongs. (Draw devil going down into fire.)



BAD CONFESSION

The catechism tells us that it is a Big Sin purposely to hide a mortal sin in confession, because then we tell a lie to the Holy Ghost and make our confession a bad and worthless one.

Now let's see what a bad confession can be like. We will draw a picture of another man going to confession. He has been very bad and has many mortal sins to confess. (Draw Record Book of Heaven.)



He has missed Mass twice, committed one murder, five thefts, and ten sins against purity. All these are marked down in the Big Book. But there is one more terrible sin against purity that he is ashamed to tell. He is afraid that the priest will think less of him for it, and so he leaves it out purposely. He may be deceiving the priest, but he cannot hide this sin from God nor from the guardian angel nor from the devil.

The Big Book shows eighteen mortal sins already told, one mortal sin kept back, one new mortal sin for the bad confession—all together making twenty mortal sins! How foolish this man was! All these sins will have to be told again in confession if he wishes to have them forgiven and to get back sanctifying grace. But you say that he already told the priest about eighteen mortal sins. Yes, he did; but since he kept back a mortal sin, his confession was bad (because confession means the telling of all mortal sins remembered), and so these eighteen mortal sins are not yet forgiven. He must be sorry for *all* his mortal sins. Otherwise he is still an enemy of God.

And his poor guardian angel! He has stood by his side and urged this man to tell *all* his mortal sins. But in vain. The man listened to the devil, the sneaky devil, and so kept back a mortal sin. His confession was a bad one (draw man leaving the confessional), the guardian angel hides his face in sorrow and shame (draw guardian angel) and the devil puts a rope around the man's neck and drags him off towards hell. (Draw devil leading him away.)



OH, NEVER, NEVER BE ASHAMED TO TELL ALL YOUR MORTAL SINS IN CONFESSION. IF YOU TELL ALL OF THEM GOD WILL FORGIVE YOU AND TAKE YOU TO HEAVEN IF YOU DIE. THE DEVIL REJOICES IF YOU MAKE A BAD CONFESSION.

ETERNAL AND TEMPORAL PUNISHMENTS

MORTAL SINS

When we commit a mortal sin, we deserve two kinds of punishment. The first is an eternal punishment, which will last *forever*—hell. This comes to us because of the Big Sin we have committed. The second is a temporal punishment, which will last only *for a time*—purgatory. This comes to us because of the insult we have given to God.

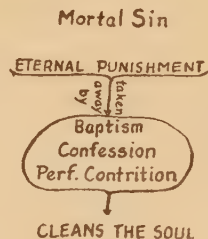
Of course, if we die in mortal sin, all is lost and hell will be our home forever. But suppose we don't die in mortal sin; then what about these eternal and temporal punishments? Let's see.

(Write down the heading: Mortal Sin. Then just beneath these words put: Eternal Punishment.) If we remain in the state of mortal sin, we are doomed to hell. But isn't there something that will get rid of the terrible punishment that hangs over our heads? Isn't there something that will take away the eternal punishment coming to mortal sin?

If we have not been baptized, baptism will remove the punishment. (Write down Baptism.) If we have already been baptized, we can go to confession or make an act of perfect contrition, and these will take away the eternal punishment. (Write Confession and Perfect Contrition.)

The soul is now clean and free from mortal sin. When the eternal punishment goes away, sanctifying grace comes into the soul, and if we die at that time, we will be saved from the fires of hell.

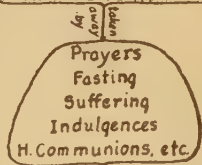
But what about the temporal punishment? (At the top of the next space write: Temporal Punishment.) The word "temporal" means time. That is, this kind of punishment is not eternal like the punishment of hell, but will last only for a time. And so, if we die after the eternal punishment only has been taken away, we will have to go to some place where we can be punished for a time. That place is purgatory. There we will suffer in fire for all our sins, but we know that sooner or later these punishments will stop.



If we are wise, we will do something while on earth to take away this punishment. There are many things we can do. (Write them down.)

We can *pray*; we can *fast*; we can bear *sufferings* patiently; we can gain *indulgences*; we can receive *Holy Communion*; etc., etc. These will make up for the insults given to God; and because we try to show our love for Him by doing these things, God not only takes away the temporal punishment, but even rewards us with heavenly merit. But if we wait for the next life to make up for these insults, we will get no merit whatever for all the sufferings we will be forced to go through in purgatory. So why not do all that we can while on earth to keep out of purgatory, especially since it is so easy to earn merit for heaven.

TEMPORAL PUNISHMENT



MAKE UP FOR INSULTS
GIVEN TO GOD

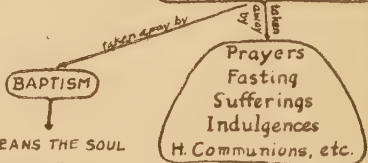
VENIAL SINS

If a person died while in venial sin, would he have to go to hell? No, he would not. Why? Simply because there is no eternal punishment for venial sins. (Make two columns. At the top of the right-hand column put the words Temporal Punishment. Below

these words we can put the same words as we had before—that is, those things which take away the temporal punishment.) Prayers, fasting, sufferings, indulgences, Holy Communion, etc., make up for the insults given to God and help to keep us out of purgatory. And let us not forget that in doing these things we are gaining for ourselves heavenly merit.

What about baptism? If we have not been baptized, then the sacrament of baptism not only cleans the soul of all sins, but also makes up for the insults given to God and thus takes away all temporal punishment. The soul is then straight and strong once more.

TEMPORAL PUNISHMENT



CLEANS THE SOUL
AND

MAKES UP FOR INSULTS
GIVEN TO GOD

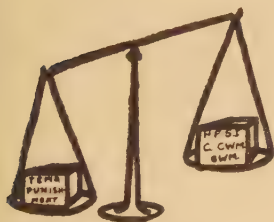
MAKE UP FOR INSULTS
GIVEN TO GOD

SAY ALL THE PRAYERS YOU CAN
GAIN ALL THE INDULGENCES YOU CAN
RECEIVE HOLY COMMUNION AS OFTEN AS YOU CAN

TEMPORAL PUNISHMENT

As we said before, the word "temporal" means time, and so temporal punishment means punishment that will last only for a time. God demands some temporal punishment after we have sinned, not only to make up for the insults thrown at Him, but also to show us how great an evil sin is and to keep us from sinning again.

Suppose we put all the insults given to God by sin into a big box and put it on one side of a balance or scale. (Draw scale and box.) Unless we do something to even up things, the box of insults keeps its side down. We must put something on the other side to equal the insults.



And so we *pray* to God and ask His pardon. (Draw box on second pan and write names on box.) We *fast*; we try to bear our *sufferings* patiently; we gain *indulgences*; we go to *Holy Communion*; we get *sinner*s to lead *better* lives; we *instruct* the *ignorant*; we help *those in doubt*; we comfort those in *sorrows*; we *forgive all injuries*; we *pray* for the *living and the dead*. These are the Spiritual Works of Mercy.

But they are not the only way to make up to God. We can also do what are known as the Corporal Works of Mercy. (Write name on box.) We *feed the hungry*, give *drink to the thirsty*, *clothe the naked*, *ransom the captive*, *take care of the homeless*, *visit the sick* and *bury the dead*.

If we do all or some of these things, we will certainly shorten our stay in purgatory and make up to God for the insults given to Him by our sins.

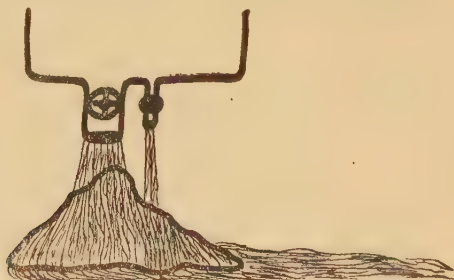
INDULGENCES

We said before that temporal punishment is the punishment we have to suffer because of the insults given to God by our sins. We also said that we could remove this punishment while on earth by receiving the sacrament of baptism in case we were never baptized before, or if we had already been baptized, then by doing good works, by receiving Holy Communion, etc. We can also cut down our temporal punishment by gaining indulgences.

An indulgence is the remission or taking away of all or of part of the temporal punishment due to sin. There are two kinds of indulgences: partial and plenary.

Every time we sin we insult God. And the more we sin, the more we insult God, until we have a big pile of insults raised up against Him. (Draw pile of insults.) Some people keep on sinning and letting the pile grow bigger and higher every day, and never seem to think what that pile will mean to them in the next life. They seem to forget that the bigger the pile is, the longer they will have to burn in purgatory. For each part of that pile is an insult to God which will have to be made up for in this life or else be punished in purgatory. And no person can get into heaven until all the temporal punishment due to his sins has been taken away.

We said that temporal punishment can be removed either in this life or after death. Let's see which is the better time to do it. And let's first see about doing it in this life by means of indulgences.

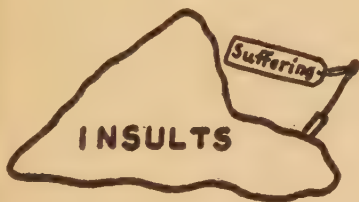


Here's the pile of insults staring us in the face. We've got to get it away somehow. Near at hand is a small faucet (draw faucet). Let's turn on the water and wash away the hill of insults. But only a small part of the hill can be removed with the water from this little faucet. This is too slow and we may never finish. So we turn on a large faucet (draw it), and in one rush of water the *entire hill* is removed.

A partial indulgence is like the small faucet. It takes away only a part of the hill of insults and it will take a long time if we have a great deal of temporal punishment to remove. A plenary or complete indulgence is like the large faucet. It washes away the entire hill of insults and evens up our account with God. Should we die immediately after gaining a plenary indulgence, we would go straight to heaven.

But there is something else that is nice about indulgences. Every time we gain an indulgence we not only remove part or all of the hill of insults, but God allows us to collect this washed-away matter into a huge barrel (draw barrel) so that it becomes filled, not with insults,

but with rewards. That is, every time we turn on these faucets by gaining an indulgence, God makes this a reward for our good work. And the more indulgences we gain, the quicker the barrel fills up with rewards; and when we die it will make us feel mighty fine to see the barrel filled to the top with the rewards of our good works.



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burning us on all sides. (Draw hill and spade.) And the worst of it is that we will not get a bit of reward or merit for all our work. And it will be suffer and suffer and suffer until the whole hill has been dug away.

Of course we cannot gain an indulgence when mortal sin is on our soul. For we are then enemies of God, and indulgences are for His friends alone. Mortal sin is to the gaining of indulgences what a lock would be to the faucets. (Draw locks on the faucets.) You couldn't get the faucets to work if they were locked, and so you couldn't wash away any of the hill of insults with mortal sin on the soul. No indulgences when mortal sin is on the soul.



SAY EJACULATIONS EVERY MORNING, NOON, AND NIGHT,
IN DANGERS, IN TIMES OF TEMPTATION, AT ALL TIMES
JESUS, MARY, JOSEPH. MY JESUS, MERCY.

THE TREASURY OF THE CHURCH

We said that it was possible to gain indulgences and thus wash away the insults given to God by our sins. We could use a small faucet (partial indulgence) or a huge faucet (plenary indulgence). Possibly you have been wondering where this water comes from that will wash away the temporal punishment. I'll tell you.

When Christ, who was God, came down upon earth and died on the cross, He not only opened heaven for the whole human race, living and dead, but He also suffered much more than was necessary to make up for the sins of the whole world.

What became of these extra

merits? Were they thrown away? I should say not. Christ gave them to His Church, the Roman Catholic Church, to be kept in a large tank, called the Treasury of the Church. (Draw tank and mark it "Treasury of the Church.")



People who needed or wanted them could draw out as many merits as they wished, and by these merits of Christ insults for sin would be washed away. Then, too, the Blessed Virgin Mary had never committed any sin, and she did many good things. All the merits or rewards from her good works went into this big tank for the benefit of mankind. And many of the saints added much to this big tank of merits. It is so large and so full that it will never be emptied, even though all the people on the earth draw out as many of these merits as they wish.

We can gain many, many indulgences by saying the rosary, wearing the scapular, making the way of the cross, saying ejaculations, giving alms, going to Holy Communion, visiting the Blessed Sacrament, etc., etc. And all these indulgences will cut down the temporal punishment which we owe to God because of our sins.

THE HOLY EUCHARIST

Once when our Lord was talking to the Apostles He said that He was a good shepherd. When a good shepherd found that one of his sheep had become lost, he would leave all the others and go in search of this one sheep. And when he found the poor creature, he would not curse it,

nor strike it, nor kick it, but would take the little thing up in his arms and gently carry it all the way home, so glad would he be to find the lost sheep.

Our Lord told this story to show the people that He would go out of His way to bring back a sinner who had wandered away from a good life. (Write words: Good Shepherd.) Our dear Lord loves us so much that He is willing to forgive anything if we will only be sorry.

GOOD SHEPHERD Another time, little boys and girls saw Jesus and ran to climb up on His lap. They loved Him so much because He was so kind, so gentle, and so nice. And Jesus loved these dear little children because they loved Him and never committed sin against God.

We see that Jesus really did love us all very much and wished to see us get into heaven. When He remembered that He had been sent on earth to give up His life on the cross, He was glad, for it meant that heaven would be opened again. But when He also remembered that to die meant to leave all the little children and other people whom He loved so much, His heart was sad. And He died and went to heaven. But he also stayed here on earth so as to be near His loving friends. Where could that be? In the Sacrament of the Holy Eucharist. (Write words: Holy Eucharist.)

The catechism tells us that the Holy Eucharist is the sacrament which contains the body and blood, soul and divinity of our Lord Jesus Christ under the appearance of bread and wine. By this we understand that our Lord is really present with us in the Blessed Sacrament of the altar, though all we see is a piece of bread and a cup of wine.

Do you know when our Lord gave us this wonderful sacrament? The night before he died, at the Last Supper. There He changed bread and wine into His body and blood and gave them to the Apostles to eat and drink, finally adding: "Do this in commemoration of me." By these last words He meant that *by His power* the Apostles were to do what He had just done and change bread and wine into His body and blood, and thus never forget that He died for us on the cross. And this same power was to be given to the priests who followed the Apostles and who were to be the leaders of the Church of Christ.

Some people laugh at us when we tell them about the Holy Eucharist.

"How can Christ do such a thing? That's all nonsense and impossible," they say. "He can't do that." Oh, can't He?

Once our Lord was invited to a wedding feast in Cana. (Write words: Wedding at Cana.) The wine gave out and Mary asked Jesus to help the couple. With-

WEDDING AT CANA out making any fuss, our Lord told the waiters to fill the jars with water. Then *He changed the water into wine*. I suppose those

people who laugh at us would say that He couldn't do it, even after He did it. They forget that He is God.

Another time He was asleep in a boat and the Apostles were rowing to shore, when a terrible storm came up. The little boat was battered on all sides; the mast broke off and the sail was torn away. Then our Lord awoke and,

CALMED THE SEA standing up in the boat, commanded the winds and the waves, and immediately there *came a great calm*. (Write words: Calmed the sea.)

"Couldn't do it," I suppose. He did it and the whole world knows about it.

Once again, when Christ was coming into a small town in Palestine, He heard that a little girl had died. She was the only child of a pious couple and her death brought much sadness to the parents. (Write words:

DAUGHTER OF JAIRUS Daughter of Jairus.) Christ went into the house, took the little girl by the hand and told her to come back to life.

Immediately she sat up and was alive again, and her parents were so happy and thanked Jesus for His kindness. I suppose Christ couldn't do that either.

Our Lord also brought *back to life* a man named Lazarus.

LAZARUS He had been dead for four days, but Christ made him well and strong again. (Write word: Lazarus.)

Jesus also healed the sick, straightened crooked limbs, drove out devils, and did many other wonders. But the greatest thing He ever did was to *bring Himself back to life* after He had died. When we're dead we're

dead, and we can't do anything to help ourselves. But because Christ was God He could do all things. And to show that He was not just

RESURRECTION FROM THE DEAD

an ordinary man He told the Apostles that He would rise from the dead three days after His bitter enemies had killed Him. And He kept His promise! (Write words: Resurrection from the dead.) I suppose those who laugh at us will say again: "He couldn't do that; it's impossible." But He did it just the same.

And so you see that our Lord could do all these wonderful things. And He could also change bread and wine into His body and blood, because He was God and could do all things. And to leave this wonderful blessing with us until the end of the world, He gave the Apostles and the priests who were to come after them the power to change bread and wine into His body and blood.

But can you see our Lord in the Holy Eucharist? No you cannot, because He did not wish it so.

LOOKS LIKE BREAD AND WINE What is on the altar (write following words): *Looks* like

TASTES LIKE BREAD AND WINE bread and wine; *Tastes* like

FEELS LIKE BREAD AND WINE bread and wine; *Feels* like

SMELLS LIKE BREAD AND WINE bread and wine; *Smells* like

BUT

IT IS NOT BREAD AND WINE bread and wine. *But it is not*

bread and wine. It is the body

and blood of our dear Lord and Savior, Jesus Christ.

How did the Apostles know that such a change had taken place if they could not see the difference? They knew it because *Christ told them*. And *He tells us* the same thing. And so we must believe Him. Christ cannot lie, for He is God and truth itself.

Christ gave His priests the power to change bread and wine into His body and blood, and they use this tremendous power through the words of consecration in the Mass, which are the words of Christ: "This is my body; this is my blood." And though Christ gave us the sacrament of the Holy Eucharist many, many years ago, yet, through His priests, we have the Last Supper all over again every time the Holy Sacrifice of the Mass is offered by a priest.

But what is the Holy Sacrifice of the Mass?

THE HOLY SACRIFICE OF THE MASS

The catechism tells us that the Holy Sacrifice of the Mass is the unbloody sacrifice of the body and blood of Christ. But before we can

understand the Sacrifice of the Mass, we have to know what a sacrifice is. The catechism tells us that a sacrifice is the *offering* of an object by a *priest* to *God* alone and the consuming or *destroying* of it to show that He is the Creator and Lord of all things. We read in the Bible that Cain and Abel offered sacrifice to God. Each built an altar of stone (draw altar) and made a fire upon it. (Draw wood and flames.) Then Abel killed a lamb and put it on his altar, and Cain placed fruits and vegetables on his altar, and the fire destroyed both of the offerings made to God.



When Noah came out of the ark, he built an altar and sacrificed an animal in thanksgiving to God for having saved him and his family.

We also read in many places that the Jewish priests offered sacrifice to God twice every day, namely, in the morning and in the evening, and in times of famines, wars, dangers, etc. That was the way God wished people to show their love and obedience to Him.

Now you know what a sacrifice is. And when we speak about the Sacrifice of the Mass, we are talking about the offering of something to God by the hands of the priest. Christ Himself is the object offered; so you can imagine what a wonderful thing the Mass must be.

Once there was a man named Malachias. (Write his name.) He lived long, long before our Lord came upon earth. With God's help he spoke about the Mass that Christ was going to give us. He said: "From the rising to the setting of the sun (that is, every moment of the day)

my name is great among the *Gentiles*, and in *every place* there is sacrifice . . ." He certainly was not

MALACHIAS talking about the pagans, who offer sacrifice to false gods; nor about the Mohammedans, who have no sacrifice of any kind; nor of the Jews, whose sacrifice was no longer good after Christ's coming and who offered sacrifice in *one place* only—Jerusalem; nor of the Protestants, who threw away all kinds of sacrifices when they broke away from the Catholic Church. He was talking about us Catholics, who have Mass somewhere on the earth every moment of the day.

We said that Mass is the unbloody sacrifice of the body and blood of Christ. That means that whenever a priest says Mass Christ offers Himself to God as a sacrifice, through the hands of the priest. When on

the cross of Calvary Christ offered Himself for the sins of the world, and since Mass is the same sacrifice as that of Calvary, each Mass is Calvary all over again. The only difference is the manner in which the sacrifice is offered. On Calvary Christ shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more. But His death is shown by the separate consecrations of the bread and wine.

Do you know why Christ died on the cross and why Masses are said all over the world? (Write down the following.)

1. To honor and glorify God.
2. To thank Him for all graces showered down upon the whole human race.
3. To satisfy God's justice for the sins of men.
4. To get all graces and blessings.

Those are the reasons why our Lord died on the cross; and for those same reasons Mass is said every day. Can you think of anything that could be more pleasing to God and which gives Him more honor and praise than the offering of Mass? I don't think you can, because nothing that we can offer to God, even if we offer ourselves, can ever equal Christ, who is offered to God in the Mass.

Do we get any good from attending Mass? We surely do. Every time we go to Mass we really *take part* in the greatest act of worship that a human being can offer to God. And by our presence we help and join with the priest in offering to God the most powerful sacrifice—Christ Himself.

If we loved God as we should, we would not be satisfied with going to Mass only on Sundays, but would go to any amount of trouble to assist at the Holy Sacrifice of the Mass even on week days. We would do this not only to receive the many, many graces which God sends to protect us from dangers to soul and body, but especially because we thus give honor and praise to the good God who has done so much for each one of us.

GO TO MASS AS OFTEN AS YOU CAN. GIVE GOD THE
HONOR AND PRAISE THAT HE DESERVES. HE
LOVES TO SEE US AT DAILY MASS. NEVER,
NEVER MISS MASS ON SUNDAYS

THINGS USED DURING MASS

Sunday after Sunday we go to church and assist at the Holy Sacrifice of the Mass. We look at the altar and wonder what are all the things we see up there. We notice the priest dresses in strange garments and uses various vessels, and we wonder what they are and why they are just so.

Now I am going to tell you all about them so that you will know what they are and can tell your Protestant friends when they ask about them.

THE ALTAR AND ITS PARTS

The *altar* is the table or place of sacrifice, on which our Lord is offered to God as a victim for the human race. (Draw altar.) Sometimes it is made of wood, but mostly we find altars of stone. If the altar is of wood, we find an altar stone in the middle of the altar. A priest cannot say Mass without an altar stone. If the altar is of stone, then the altar and altar stone are together. If we look closely at the altar stone, we will notice five crosses and a little square in which are sealed up some of the relics of the early martyrs. (Draw altar stone.)



In the days when the Christians were put to death in many cruel ways for the faith of Jesus Christ, the other Christians gathered up the remains of their brethren and put them in underground passages called catacombs. There, by the light of torches, the Christians came together to assist at the Holy Sacrifice of the Mass. For an altar the priest said Mass on the graves of these martyrs, who had given their lives for the religion they loved so much. So now each altar must contain a little relic of some martyr.

Three *altar cloths* of linen are placed over the altar stone to catch the Precious Blood should it be spilled during Mass.

The *tabernacle* is the safelike part where the Blessed Sacrament is kept. (Draw tabernacle.) It is the home of God, and so is often made of the best wood and metal that money can buy.

The *crucifix* is placed on or above the tabernacle to remind the priest and the people of the Sacrifice of Calvary.

Wax *candles* are used at Mass to represent Christ as the Light of the World, and also as a sacrifice being consumed.



The *charts* in the middle and on both sides of the altar table contain Latin prayers which cannot be conveniently read from the big book. (Draw charts.)

The *missal* is the big book containing the Epistles, Gospels, Psalms and other prayers said during Mass. (Draw book.)

Statues of *angels* are sometimes placed on the altar to represent the invisible angels who adore the Blessed Sacrament in the tabernacle.



The *sanctuary lamp* is the small red lamp which tells us that the Blessed Sacrament is present in the tabernacle.

N. B. We suggest that whenever possible the children be taken into the sanctuary and shown the altar and its parts at close view.



VESTMENTS USED AT MASS

In getting ready for Mass, the priest first puts on the *amice*. This is a white cloth worn about the shoulders. It represents the cloth used to blindfold Christ during His cruel sufferings. (Draw amice.)



The *alb* is the long white robe, which represents the cloak put upon Christ by Herod to make a fool of Him. (Draw alb.)

The *cincture* is a cord tied around the waist. This represents the cord with which Christ was bound when led to and from Herod. (Draw cincture.)



The *maniple* is the colored vestment worn on the left arm. It was formerly a handkerchief, but was changed to match the color of the vestment. (Draw maniple.)



The *stole* is the colored vestment worn about the neck. It is the priest's badge of power. It must be worn when the priest says Mass, gives Holy Communion, baptizes, hears confessions, preaches, etc. (Draw stole.)

The *chasuble* is the outer vestment with cross on the back. It was formerly a Roman cloak, but was made smaller and so easier for the priest to wear. (Draw chasuble.)



We find that there are different *colors* for the vestments. These change with the seasons and feasts of the year.

White vestments are used on the feast days of our Lord, the Blessed Virgin, the angels, and the saints who were not martyrs. White stands for purity.

Red vestments are used on feasts of the Apostles and the martyrs. Red stands for blood.

Black vestments are used on Good Friday and at Masses for the dead. Black is a sign of mourning.

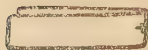
Violet vestments are used during the penitential seasons of Advent and Lent. Violet stands for sorrow and penance.

Green vestments are used during certain seasons where no saint's feast comes. Green stands for hope.

Gold vestments are used on solemn feasts.

VESSELS USED DURING MASS

The *chalice* is the golden cup which is to hold the Precious Blood. (Draw chalice.)



The *purifier* is the linen cloth used to purify or wipe the chalice. (Draw purifier.)

The *paten* is the small metal plate on which the Sacred Host rests during Mass. (Draw paten.)

The *pall* is the white square linen cloth placed upon the paten. (Draw pall.)



The *chalice veil* is the colored cloth which covers the chalice. (Draw veil.)

The *corporal* is the white linen cloth upon which the chalice and host are placed during Mass.

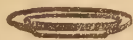


The *burse* is the purselike colored folder used to hold the corporal. (Draw burse.)



The *cruets* are the small vessels for water and wine. (Draw cruets.)

The *ciborium* is the gold vessel used to hold the communion hosts distributed to the people. (Draw ciborium.)



The *lavabo dish* is the basin with which the priest washes his fingers. (Draw dish.)



N. B. We suggest that the children be shown the vessels and vestments at close view.

TRY TO LEARN THE NAMES AND MEANING OF ALL THESE, SO THAT WHEN OTHERS ASK ABOUT THEM YOU CAN EXPLAIN WHAT THEY ARE

LATE FOR MASS

Mass is such a great act of worship that the Catholic Church, wishing to have all her children show love and praise and gratitude to God, has commanded all Catholics, under pain of mortal sin, to hear Mass on Sundays and holydays of obligation.

When getting ready for confession, many people read in their prayer books the question: "Was I late for Mass?" And frequently people do not know when they are late or what they must do when they are late for Mass. They know that it is a mortal sin to miss Mass on Sundays and holydays. But they ask themselves: "How late can we come without committing a mortal sin?"

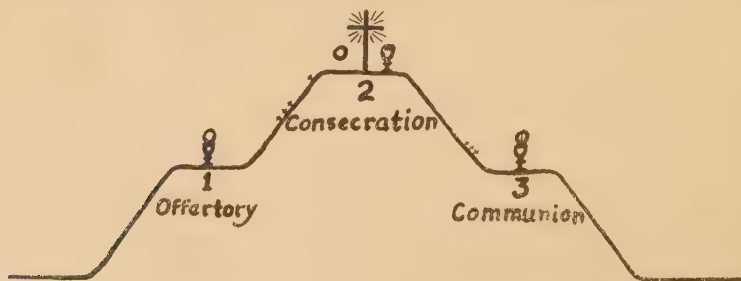
Of course, if we are late because something happened which we could not help, and we cannot hear another Mass without great trouble, then no sin is committed and nothing more can be done.

But suppose that we are late, and through our own fault. Then what must we do? Let us see.

There are three very important parts in the Mass: the Offertory, the Consecration, and the Communion. At the Offertory the priest uncovers the chalice and offers to God the host and the wine. At the Consecration the priest changes the bread and wine into the body and blood of Christ and elevates or raises them above his head so the people can see and adore them. The Communion is that part of the Mass where the priest receives the host and drinks the Precious Blood. This happens just before the people's communion.

On Sundays and holydays we must be present for at least these three parts. But some person might ask: "Suppose we miss one or more of these parts, then what must we do?"

Mass might be drawn like the hill of Calvary. (Draw hill.) There



is the foot of the hill—the prayers at the foot of the altar. Then, going through the Epistle, the Gospel, and the other prayers, we come to the first important part, the *Offertory*. (Draw stopping place.) Then we keep on going up the hill until the three Sanctus bells ring. Soon after this we hear another bell warning us that the time for the wonderful sacramental change has come. The bread and wine are changed into the body and blood of Christ and raised so all can see them. This is the *Consecration* and the second important part of Mass. Then we start down the hill. Soon we hear three more bells. It is the time for the *Domine, non sum dignus*. “O Lord, I am not worthy,” and the priest receives the Sacred Host and the Precious Blood. This is the *Communion* or third important part of the Mass.

Other prayers follow and the end of Mass soon arrives. We know now that there are three important parts of Mass, and now we'll talk about coming late.

Suppose we come in just before the reading of the Gospel. If we stay until the end of Mass, since we shall hear all the three important parts, no mortal sin will be committed. But if through our own fault we have come late, we commit a venial sin, unless we hear another Mass up to the Gospel, or to the place where we came in.

Suppose through our own fault we come in *after* the Offertory. Then what? (Draw two hills to show one Mass following another.)



If we leave at the end of this Mass (at B), we have heard only two of the important parts. To avoid committing mortal sin we must stay for all the rest of that Mass and then hear another Mass up through the Offertory (to C).

Suppose, again, through our own fault we come in just before the Consecration (at D). (Draw another set of hills as before.) If we leave at the end of this Mass (at E), we have heard only two of the important parts, and the Church commands us to hear at least three important parts. What must we do?



To avoid mortal sin we must stay for the rest of that Mass and then hear the next Mass up to the Consecration (at H). Should we leave *before* the Offertory of the second Mass (at F), we would commit a mortal sin, because we would then have heard only two important parts. Should we leave immediately *after* the Offertory of the second Mass (at G), we would commit a venial sin, because the Church wishes us to stay for an *entire* Mass.

But suppose again, through our own fault, we come in *after* the Consecration (at I). Then what must we do? (Draw another set of hills as before.)



Things are a bit different this time. If we come in *after* the Consecration (at I) and then leave at the end of that Mass (draw dotted line to J), we have heard only one of the three important parts of Mass and so we would be guilty of a mortal sin. But suppose we stayed for another Mass and then left *after* the Consecration (draw dotted line to K). Would that be enough? No, it would not. Why? We would have heard the three important parts, it is true, but that would not be enough. We would have to stay until *after* the Communion (draw line to L), because the Catholic Church tells us that the Consecration and the Communion—parts two and three—must *always* be in the same Mass and not in different Masses.

Suppose, once more, that through our own fault we come in just before the Communion (at M). What must we do? (Draw another set of hills as before.)



If we leave at the end of that Mass (draw line to N), we would certainly commit a mortal sin, since we have heard only one of the important parts. Should we remain for another Mass and leave just *before* the Communion of the second Mass (at O), would that be enough to avoid a mortal sin? No, it would not, because the Consecration and the Communion—parts two and three—are in different Masses, and not together. We would then have to stay until *after* the Communion. (Draw dotted line to Z.)

ALWAYS BE SURE TO HEAR AT LEAST ONE FULL MASS
 EVERY SUNDAY AND HOLYDAY OF THE YEAR
 BE GENEROUS WITH GOD, AND GIVE HIM THE HONOR
 AND PRAISE HE WISHES TO RECEIVE FROM US

HOLY COMMUNION

Our dear Lord gave us the wonderful sacrament of the Holy Eucharist for six big reasons. Can you guess what they are? Here they are (write down the following):

1. He wished to unite us to Himself and to strengthen our souls.
2. He wished to increase sanctifying grace and all the good qualities of our souls.
3. He wished to lessen our inclination to sin.
4. He wished to be a promise or pledge of eternal life.
5. He wished to get our bodies ready for a glorious resurrection.
6. He wished to keep ever alive the remembrance of His cruel passion and death on the cross.

But you might ask, "How are we united to Christ in the Holy Eucharist?" The catechism tells us that we are united or joined to our Lord by means of Holy Communion. Holy Communion, as we know, is the receiving of the body and blood of our dear Lord. Just think of it! In Holy Communion we really and truly receive our Lord's own living body and blood under the appearances of bread and wine. How good God must be to allow us such a favor! On the first Christmas night, when the baby Jesus was born, the Blessed Mother allowed the shepherds to hold the Infant in their arms, and how happy they were! But now we don't hold Jesus in our arms nor just look at Him as they did, but we really take Him into our hearts—into our very bodies! Can we ever thank Jesus enough for Holy Communion?

He gives Himself to us as spiritual food, to strengthen us and to make us better Catholics. We would soon die if we were to eat ordinary food only once a week. And yet there are people who go days, weeks, months, even years without eating the food Christ gave for their souls, Holy Communion. And then they wonder why they cannot be strong and fight temptations. It is simply because their souls are weak for want of food.

What must we do to receive Holy Communion as our dear Lord wishes? The catechism tells us (1) that we must be in the state of sanctifying grace, i. e., free from mortal sin; (2) that we must be fasting from midnight.

(1) We Must Be Free from Mortal Sin

If we have committed mortal sin, we must first go to confession. But suppose (write out the following):

A—That we forget a mortal sin in confession. Must we go to confession again before Holy Communion?

Answer: NO, because this sin was *indirectly* forgiven if we were sorry for ALL our mortal sins. However, we must tell this sin in confession if it later comes to mind.

Can we go to Holy Communion before the next confession?

Answer: YES, because the sin has been indirectly forgiven and is no longer on the soul.

B—That we are not sure whether what we did was a mortal sin or a venial sin. Can we go to Holy Communion?

Answer: We should stop a minute and think. Are we *absolutely* sure that it was a serious matter or that we gave *full* consent to the sin? Sometimes we cannot say. We think it was bad or that we gave full consent, and again we do not think so. Then the devil comes in and says, "Yes, no; yes, no," until we do not know what we did.

If that is the case, then let us reason thus with ourselves. (Write it out for children.)

What forces us to go to confession?

Answer: Mortal sins that we are *certain* were mortal sins.

Are we *certain* about this being a mortal sin?

Answer: No.

Must we go to confession then?

Answer: No.

If we do not have to go to confession, can we receive Holy Communion?

Answer: Of course we can, and our Lord wishes us to do so.

And so we go to Holy Communion if this is our case. We do not receive Holy Communion in doubt. Oh, no. We settle the matter very definitely—either it is a mortal sin or it is not; and if it is not, we receive Holy Communion.

(2) We Must Be Fasting from Midnight

Some people stay away from Holy Communion because they do not know whether or not their fast has been broken. For such people we offer three simple rules to settle their doubts. (Write the following.)

To break one's fast:

I Rule. What is taken into the mouth *and swallowed* must be food or drink.

FOOD OR DRINK

- a) Person swallows a piece of wood or chalk, coin, pin, finger nail, etc. (Fast *not* broken—not food or drink. Can go to Holy Communion.)
- b) Person takes and swallows medicine. (Fast *is* broken; medicine is concentrated food. Cannot go to Holy Communion.)
- c) Person chews a piece of *fresh* gum. (Fast *is* broken because of sugar and flavoring in gum. Cannot go to Holy Communion.)
- d) Person smokes before Holy Communion. (Fast *not* broken. May receive Holy Communion.)
- e) On way to church, while talking, person accidentally swallows drop or two of rain. (Fast *not* broken, since Church does not consider this as breaking fast. May go to Holy Communion.)
- f) While brushing teeth person accidentally swallows drop or two of water. (Fast *not* broken, for same reason as f. May go to Holy Communion.)

II Rule. To break one's fast the food and drink that is swallowed must come from the outside.

FROM OUTSIDE

- a) Blood from teeth is swallowed.
(Fast *not* broken because it was from inside. Can go to Holy Communion.)
- b) Person swallows blood dropping from inside of nose into throat.
(Fast *not* broken. Can go to Holy Communion.)
- c) Person swallows much blood from cut on finger.
(Fast *is* broken—from outside. Cannot go to Holy Communion.)
- d) Person swallows blood coming from nose over lips into mouth.
(Fast *is* broken. Blood came into mouth from outside. Cannot go to Holy Communion.)
- e) Person finds particles of food between teeth and swallows them after midnight.
(Fast *not* broken; were inside before midnight. Person may go to Holy Communion.)

III Rule. To break one's fast *food* and *drink* that *is* swallowed must come from the outside after midnight.

AFTER MIDNIGHT

(We must be *absolutely* sure it was past midnight.)

- a) Person goes to bed before midnight. Wakes up during night and takes drink, forgetting to look at clock. Next morning asks: "Was it before or after twelve?"
(It might have been either, and person is not *absolutely* sure it was after 12:00. He may go to Holy Communion.)
- b) Person took food or drink and next morning found that clock had stopped at 11:15 P. M.
(Person not *absolutely* sure it was after midnight. He may go to Holy Communion.)

- c) But suppose person got up in night for food or drink and would not look at clock for fear it was after midnight.

(Such person cannot go to Holy Communion next morning, because he *purposely* would not look at clock and meant to eat or drink whether it was after midnight or not.)

Are there any exceptions to these rules of fasting? Yes, there are. Fasting before receiving Holy Communion is not necessary in these cases (write the following):

1. When person is in *danger of death* from any cause—accident, sickness, battle, execution, etc.
2. When there is danger of the Blessed Sacrament being profaned or desecrated.
3. If person *broke fast* and did not remember it until AFTER he got to the communion rail. (He may receive Holy Communion without sin, because to go away without receiving would cause many people to say sinful things about him. The Catholic Church made the law of fasting and in this case excuses from the law.)

GOING TO HOLY COMMUNION

God *loves* a pure and straight soul. (Draw soul and man.)

God *hates* sin that makes the soul *dirty* and *dead*. (Draw man and soul.)

- N. B. We should never receive communion with a *dead* soul.

We may receive communion with a *leaning* soul.

We should always receive communion with a *straight* soul.



What makes our souls dead? Mortal sin.

What cures our dead soul? Confession, perfect contrition or baptism.

What makes our souls weak and leaning? Venial sin.

What cures and strengthens our weak soul? Contrition, communion, etc.

What keeps our souls straight? Prayer, good works, communion, etc.

THINGS WE SHOULD REMEMBER

(Write the following)

BEFORE COMMUNION

1. No eating—no drinking—after midnight.
2. Soul free from mortal sin.
3. Jesus is coming TO ME!
4. Prayers to Jesus.

AT COMMUNION

1. Folded hands, and eyes down. No laughing; no looking around.
2. Tongue out.
3. Swallow Host. *Do not touch Host with finger.*

AFTER COMMUNION

1. Thank Jesus for coming.
 2. Ask for what you want.
-

COMMUNION TO THE SICK

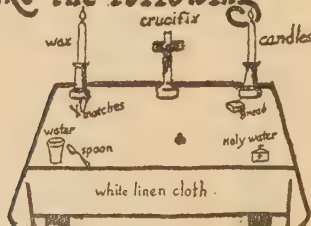
There are times when sickness keeps people away from Mass and Holy Communion. They cannot get to church and yet they would be very happy to have our Lord come to them in their homes. Priests are always glad to bring Holy Communion to the sick, and people should not be timid about asking for this favor.

People should, however, have everything neat and ready for the coming of our Lord. Many families do not know how to prepare a sick-call outfit (write and draw the following):

A linen cover white
 On a table  laid aright—
 A crucifix  should be
 In the center, as you see
 A pair of  blessed
 Upon the table rest
 A  of water, clear
 With a  lying near.
 Some  not too few
 And some  water, too.
 For a sick call these prepare
 With reverence and with care.

All together the sick-call outfit looks like the following (draw it):

All together the sick call outfit looks
like the following



HOLY ORDERS

Our Lord came upon earth to save the souls of all people and to open the gates of heaven. He could have left us alone to get to heaven as best we could, but, knowing how weak we would be, He gave us seven sacraments to help us in our struggle to be good. Of course, God could have taken care of everything by Himself and given out the sacraments as He wished. But He thought that it would be easier for everybody if ordinary human beings like ourselves handled the sacraments, and so He gave us the Sacrament of Holy Orders.

Holy Orders is a sacrament by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties. Christ made the Apostles priests and bishops on the night of the Last Supper. He also gave them power to say Mass and to hear confession, to give Holy Communion, to anoint dying people, to preach, to baptize, etc.

Just think of it! By the power given to him by Christ a priest can take bread and wine and change them into the body and blood of Jesus Christ. He can bring down God Himself upon our altars and does so each time he says Mass. What a privilege! What an honor! Not even the Blessed Mother herself was allowed to do this. And yet how good she was!

A priest can listen to the most terrible sins that one can think of and then forgive that person all his sins and send him away with a soul spotless and free from sin.

A priest can open the tabernacle door and bring forth the Blessed Sacrament of the Eucharist and give it to us in Holy Communion to be our spiritual food and strength in our fight against the tricky devil.

A priest can sit at the bedside of a dying person and by means of Extreme Unction can prepare that soul to meet its God.

A priest can tell us how to live and die so as to love God and save our souls. A priest can direct troubled souls that are in need of advice. And a priest can stand in the pulpit and explain to us the meaning of God's inspired word, the Bible.

Priests could not do these things of their own power, because the sacraments are God's own property and He has a right to say who will take care of them.

We should love God's priests and try to do all we can to make others love them. They mean so much to us, and we should thank God every

day for giving us the Sacrament of Holy Orders. If God were suddenly to take away all our priests, we would be in a terrible position. There would be no Mass, no Holy Communion, no confession and no Extreme Unction. Of course, we could still study our catechism, baptize babies and get married, but without the other sacraments it would be hard for us to save our souls.

We should never forget that a priest lives just for us. He says long prayers every day; he goes many, many miles at times to visit the sick, no matter at what hour he is called, nor what sickness people may have. He spends hours and hours every week in the confessional; he travels across land and sea to missionary countries, giving up home and friends, to tell those ignorant people about our dear Lord who died to save them all. He gives up so many pleasures of ordinary life to spend more time with God, and he makes himself a friend of the poor and the lowly. He has to render an account to God of the souls committed to his charge, and if through his fault a soul is lost, his punishment will be most severe.

He does not marry like other men because (write the following):

1. The Church commands priests not to marry.
2. The Apostles left their wives after following Christ.
3. Being single allows more time to pray, to teach, to give out the sacraments, to visit the sick, especially in the case of contagious diseases; makes it easier to leave home and to suffer imprisonment.
4. People would not so readily confess their sins to a married priest.

The life of a priest, in most cases, is filled with very many consolations and happy hours. To know that he is helping to keep God's loved ones close to the Master, and to know that through his efforts stray sheep of Christ's fold are being led back to the place of safety—these thoughts bring a happiness that nothing else can bring.

But when he looks about and sees the millions and millions and millions of immortal souls all over the world in darkness because there are not enough priests and nuns to instruct and teach them to live for Christ, his heart is sad. He looks out and sees a harvest of souls ready to be reaped, but because of the scarcity of workers—priests and nuns—the harvest must rot and be lost. Our Lord loves all these souls and wishes them to be saved. If more boys would only follow out the vocation to the priesthood given to them in early years, how many more souls would be saved! And if all boys and girls would pray every day that more boys

would be priests, I know that God would hear their prayers. Wouldn't it be fine to get to heaven and find so many souls brought there because of our prayers said for vocation?

How does a boy know when he has a vocation to the priesthood? It is generally very easy to tell (write the following):

1. He must desire the life.
2. He must have sufficient health to do his work.
3. He must be capable of making the studies required for this state of life.

If, after thinking about these three things, a boy is still uncertain about his vocation, let him go to any priest and talk things over. And in the meantime let him go to Holy Communion frequently and ask our Lord to let him see things as they should be seen.

And as for girls—there are no Holy Orders for them. They may not become priests, it's true, but they may consecrate their pure and spotless hearts to the Lord in the holy sisterhoods. There they may spend their lives in the grand and noble work of showing others the way of our Lord. Without the sisterhoods the Catholic Church would have a hard time going ahead. And God alone knows what wonderful work these sisters are doing all over the world, in the classroom, orphanage, hospital and among the poor. Their Christlike gentleness, their love of purity, their wonderful patience—these are the things that win souls to themselves and through them to Christ. It is the most beautiful life that a girl can choose and one that brings many happy days on this earth and eternal joys in heaven with God.

Girls should pray to God daily and ask Him to let them see which kind of life is more to His glory. They should pray to God to let them have a share in the great work of saving immortal souls. And if they do not feel that God wants them to be sisters, let them pray often that God will choose other girls—and many of them—to do His work on earth.

SAY A HAIL MARY EVERY DAY FOR MORE
PRIESTS AND NUNS.

EXTREME UNCTION

Extreme Unction is the sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

"Extreme" means the last. "Unction" means rubbing or anointing with oil.

This sacrament, then, is the last anointing before a person dies; and when the priest comes to give this sacrament, he anoints those parts of the body where sin may have been committed, as the eyes, ears, the tongue, the nostrils, the hands and the feet. (Draw shoulders and head of person; also hand and foot.)



The priest begins with the *eyes* (draw). He makes the sign of the cross upon them with holy oil, saying: "Through this holy unction and His most tender mercy may the Lord pardon thee whatever sins thou hast committed through sight. Amen." Then the priest anoints the *ears* (draw crosses), changing the words to "sins thou hast committed through hearing." Next comes the *nostrils* (draw cross); then the *lips* (draw cross); then the *hands* (draw one hand, palm up, and put on cross); and finally the *feet* (draw foot and put on cross). The anointing of the feet is often omitted.

What does Extreme Unction do to our souls? (Write out the following.)

1. It comforts us in the pains of sickness and strengthens us against temptations.

2. It takes away venial sins (and sometimes mortal sins) and cleans our souls of the inclination to evil caused by our sins, and removes the debt of temporal punishment.
3. It sometimes brings us back to health.

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident. We should not wait until we have lost the use of our senses before calling a priest. If we know what is being done, we can receive the sacrament with more faith, devotion and contrition and obtain more good from it.

But many people make mistakes in this regard. When someone in the family is dying, the first thing they think about is calling a doctor, and then, only after the person has lost the use of his senses, do they think of getting a priest. This is very wrong and may sometimes even be a mortal sin of neglect, especially if the person dies without the sacraments.

We should (write the following):

Call priest and doctor at the *same time*

or

First call the priest

Second call the doctor

One should be free from mortal sin when receiving Extreme Unction. If confession is impossible, one should make an act of contrition; then, when the priest gives him Extreme Unction, his mortal sins will be taken away.

What is to be prepared in the sick room before the priest comes? We should have the same things as when a priest brings Holy Communion to the house—i. e. (write down the following): Table covered with white cloth, a crucifix, two blessed candles, holy water, a spoon, some water, some cotton and a small piece of bread or lemon.

MATRIMONY

Ever since the human race began, men and women have been marrying. This is as God wished things to be. Men and women were to be married and live as husband and wife. They were to share one another's joys and sorrows, help each other in the fight against sin, and bring up their children to know, love and serve God and so get to heaven.

When our Lord came on earth He did not change what God had started. But He knew that marriage was so important and that men and women were so weak spiritually that He raised marriage to the level of a sacrament. This meant that when Christians—who are the only ones who can receive the sacraments—were married in the right way, they received a sacrament and with it came special graces and blessings to help them to live as God expects them to live.



How beautiful a sight it is to see a young couple (draw them) kneeling before the tabernacle waiting for the beginning of that wonderful sacrament which will make them man and wife *forever*.



They have been to confession and their souls are free from all sin. They know what a big step they are taking and have come to the altar to receive from Jesus the many, many graces He has in store

for them. And during the Mass—which is said for them—they receive the body and blood of their dear Lord in Holy Communion. What a wonderful way to start their married life!

At their side kneel the two people who are to sign their names in evidence that they were present at the marriage. For the Catholic Church has made the rule that, besides the priest, two witnesses must be present; otherwise the marriage is no good and the couple cannot live together until they are really married. It is very important that all boys and girls know and remember this about marriage (write it down).

PRIEST AND TWO WITNESSES FOR EVERY CATHOLIC MARRIAGE

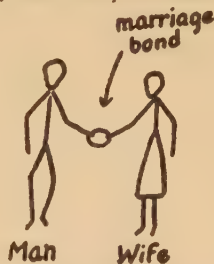
Some Catholic boys and girls get foolish and often, for the slightest reason, go off and get married by a justice of the peace or a Protestant minister. This is a mortal sin, and if the couple live together they commit other mortal sins. Such make-believe marriages never turn out happy, because God's blessing is not with such people. Sadnesses of all kinds

come into their lives. They get disgusted with everything, distrust each other, and finally go off and try another marriage. And the poor little children have to suffer the rest of their lives for the foolishness and sins of their parents. If Catholics wish to be happy, let them keep God's law, namely, that there must be a *priest and two other people* witnessing their marriage; otherwise their marriage is no good.

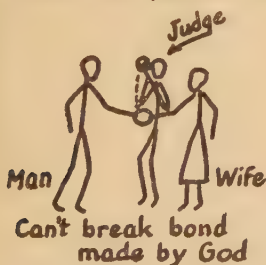
DIVORCE

But suppose the husband and wife never get along. Suppose they fight and quarrel and never agree. Can't they go to the judge, like other people, and have the marriage bond broken? No, they cannot. And neither can any non-Catholics. If the couple are really and truly married, no power on earth can break this bond, even though the judges think they can.

Let's see more about this matter. Suppose we take the case of a man and woman that have really been married before a priest and two witnesses. (Draw man and wife.) Remember—they are really and truly married and are bound together by the marriage bond or marriage link (draw link).



Now suppose they begin to fight and quarrel. Instead of going to a priest and trying to get things settled, they live on in their troubled way. After a few years of this kind of life they wish to get a divorce. They

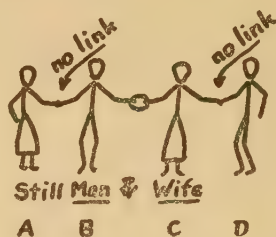


won't go to a priest, because they now that he cannot allow such a thing, because it is wrong. So off to the court they run. The judge hears their complaints and then tells them that he will break the bond and they will not be married any longer. (Draw judge.) But he cannot do it, because these people have been joined by God in the holy bond or link of matrimony. And just because the judge says that they are free does

not make them so, and if they leave one another in this way, they commit a mortal sin.

But the judge does not stop with this. He also tells them that since they are no longer married they may go off and marry someone else. But he is wrong again. And why? Let's see. (Draw couple.) They are still bound together with the marriage bond because the judge did not and could not break it.

And if the man tries to marry another woman (draw her), there cannot be a second marriage bond as long as the first one is not broken. And also this second woman is not his wife and he must leave her or else he commits a mortal sin. Of course, it was a mortal sin to try to get married to this second woman while his wife was still alive.



And if the woman tries to marry another man (draw him), there cannot be a second marriage bond as long as the first one is not broken. And so this second man is not her husband, and she must leave him or else she commits a mortal sin. It was a mortal sin for her to try a second marriage while her husband was still alive (write following):

A and B cannot marry }
C and D cannot marry } because B and C are *still* married

But is there nothing to do for married couples who never get along with one another? Yes, there is. First of all, they should talk with a priest and take his advice. They should go to confession and Holy Communion. They should try to be as unselfish as possible and be willing to go more than halfway in trying to settle the trouble.

But if things do not straighten out even then, and the couple find it impossible to live together without serious sin, then, and only then, should they go to the bishop and get permission to live in separate places. But they are still married to one another and cannot get married to anyone else. This is known as *separation* (write it down). A *divorce* is the breaking of the marriage bond with the possibility of marrying again.

MARRIAGE BANNS

What are marriage banns? When a man and woman wish to get married, the priest usually reads their names in the Sunday announcements. He says that Mr.—— and Miss—— wish to be married; and the whole parish hears about it. Sometimes people don't like this and say that it is too embarrassing for the couple. Of course, for good reasons, this may be omitted; but when things are as they should be, the names are read out. But some ask why?

The Catholic Church, knowing the weaknesses of men and women, and wishing to protect its innocent young people, has made this law for their safety. Let us suppose that a man lives in Jonesville. He has a sweet little wife and some nice children. He works hard and has a very happy home. Then he goes off on business to another town, 200 miles away, Hay Springs, and there meets some young girl who is very attractive to him.



Jonesville



Hay Springs

In a moment of foolishness he asks her to marry him. He says that he has never been married and that she is the only girl he has ever loved. So off to the priest they go. If no banns were to be read, the priest could hardly turn them away. But since the banns must be read on three Sundays, there is plenty of time for things to settle. If someone from Jonesville hears the banns, he can tell the priest and the innocent girl will be saved from a ruined and saddened life. Then, too, it gives the priest time to write to Jonesville and find out from the man's parish priest whether it would be well to marry the couple.

It may be hard to hear the banns read, but in the long run it has saved many an innocent girl from regret, shame and an unnecessary hatred for all men.

Banns are also read to prevent the marriage of near relatives. If Catholics know of something which would stop a marriage they are bound to tell the priest.

HAPPY MARRIAGES

How should Christians prepare for a holy and happy marriage? When young people feel that they will get married in later life they should *pray every day* and ask God to guide them in this very important step in life. They should ask Him to help them to meet the right girl or boy, one who will be a worthy and loving partner for life, and who will ever be faithful to the promises of the wedding day. Such boys and girls should also ask the advice of their parents and the parish priest and follow out their suggestions. They should pray for a pure intention and grace to get ready for marriage in the right way.

And later on in life when they have found the partner of their choice and the time for marriage has arrived, they should receive the sacraments of confession and Holy Communion, and should be married at Mass before a priest and two witnesses.

In a word (write the following):

1. They pray every day to have a pure intention, and for grace to pick the right partner.
2. Get advice from parents and priests.
3. Go to confession and receive Holy Communion on the day of marriage.
4. Be married at Mass, and
5. Before a priest and two witnesses.

One sure test for future happiness in the married state is to ask oneself the question:

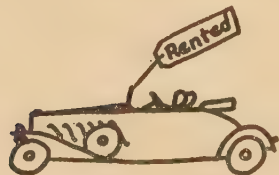
How often does my boy or girl friend go to Holy Communion?

If frequently—all right

If seldom—watch out!

UNHAPPY MARRIAGES

Why do so many marriages turn out unhappy? That is a hard question to answer fully. But if we were to examine many unhappy marriages, we would find that most of them are so either (1) because they were entered into with too much haste, or (2) because the couple did not and would not take the right idea about marriage.



I knew of a young man who met a nice-looking girl at a dance. He took her home in a big auto and made a "date" to take her out again in a few days. This went on for a month or so, and the girl noticed that he always came in the same car. She never bothered to find out where

he lived or anything about his family or even what kind of Catholic he was. She was only interested in the car. (Draw them in car.)

Poor girl! She never suspected that it was a rented car. "Gee, you must be rich!" she told him. "Let's get married."

So off they went to see a priest and get married. There was no use of the priest suggesting that they wait a few months until they were settled. No! They knew more than he did. And even though their parents begged them not to get married just then, they would not listen. The banns were published and the couple were married.

Then came the big surprise for her. Only after the wedding day did she find out where the car belonged and that her husband's job was such a poor one that they were forced to live in a cheaply rented set of rooms. All of her dreams of a beautiful home with big gardens, of autos, of happy society life, etc., disappeared in one short moment. And in place of them came sadness of heart, gloomy thoughts and hatred for the man, because she felt that he had deceived her. But it was too late then. She should have found out these things long before, and it was not fair for her to blame him for her mistake. She swallowed her sorrow, however, and made the best of a poor job and helped him to build up a home that, though not one of riches, was one of quiet happiness and love between husband and wife and children. Some girls would have left such a young man as soon as they found out their mistake. But such action only makes things all the worse.

On the other hand some young people enter marriage only for selfish purposes. They wish to have one continuous good time at dances, shows, socials, parties, country clubs. They do not want to be bothered with children and they never realize that such places should not be the "homes" of married people.

They do not care to have a nice place where their unselfish love for one another will not be interrupted by another man or woman; and where their God-given little children can be brought up in the way of salvation. No. They are too selfish for such a life. And if such reasons are the only ones that urge men and women to marry, they will not long remain faithful to one another, but will soon tire of one another and then will seek separation—or a divorce if possible—and go off to find another partner.

If young people wish to live happy married lives, let them rather be too slow than too quick to enter matrimony. Many a hasty step has meant years of sorrow and of sin. Let them seek the advice of those who wish to see them happy. But above all, let them beg the blessing of God on so important a step, and let them frequently be seen at the Holy Table.

MIXED MARRIAGE

Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all? Yes, the Church does forbid such marriages, because they generally lead to strange ideas about religion, to the loss of faith and to the neglect of the religious education of the children. In many cases mixed marriages turn out well, but the greater number of them are a loss to the Catholic Church, either on the part of the persons getting married or their children or both.

Let us suppose that a Catholic girl marries a non-Catholic man. He thinks there is no girl in the whole world like this one. He knows they will be happy forever and promises anything and everything in order to get the girl of his love. On her part, the girl has a great liking for the young man. He doesn't curse nor talk about impure things and is always so kind to her. Of course, he isn't a Catholic; but then, he's a great deal better boy than many Catholic young men she knows. And anybody so good as this young man is before marriage will certainly not change afterwards. So she thinks. And so they get married in the priest's parlor, with no Mass, no special blessing and no Holy Communion. The special blessings and graces which the Church gives to a young married couple at a Nuptial Mass are not for such marriages, and the young people start out only half armed for the battle of life. The priest and Catholic friends have advised against such a marriage, but the girl knows better than they do, and so the thing takes place.

You're foolish to be a Catholic



Catholic



Non Catholic

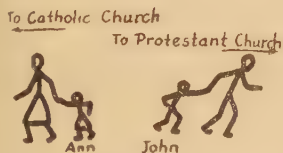
But after a while the "love cakes" do not taste so good. He's tired of being disturbed every Sunday morning by his wife getting up for Mass. And "this business of no meat on Friday" isn't going on any longer. And if he wants to gamble, stay out all night, drink too much, and do other things, he isn't going to be told by his narrow-minded little wife that he is doing wrong. "Everybody does the same and all can't be wrong," he says. "You used to be a snappy up-to-date girl, but now you are getting to be a bit old-fashioned."

Time after time he comes home and the old temptation is thrown into her face. (Draw both of them.)

Then he adds: "You are foolish to be a Catholic. Sunday Mass is all nonsense. Why don't you stay in bed and rest? You are just as good if not better than Mrs.——, who goes every Sunday and sometimes

during the week. Then, too, you can't get ahead in the world and be a Catholic—none of them do. If I knew that you were going to be this kind of wife I would never have married you. And moreover, if you don't do as I want, you can run along and I'll get a wife that will be a *real* wife, who can enjoy a good time with me."

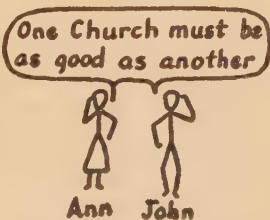
The poor girl doesn't know which way to turn. His family and his friends are all non-Catholics and they all talk as he does. And even some of her Catholic friends are not very encouraging in many of these matters. She knows that such things are sinful—mortal sins in fact—and she must choose between God and her husband. And how many Catholic wives leave God rather than listen to such talk! Poor girls!



As time goes on and the children are older, the wife feels that the youngsters should go to church. But which church? If she takes them to the Catholic church her husband will raise a fuss, and she can't in conscience allow them to go to Protestant services. To end the trouble she takes the little

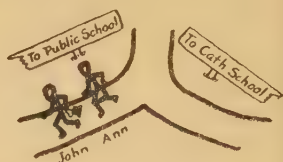
girl and he goes off with the little boy. (Draw them going to different churches.)

But the trouble is far from ended. Sooner or later the youngsters begin to think about this. (Draw children.) Each asks the other one the same question: "Why do you go to one church and I to another? Mother and daddy are so good and wouldn't be bad for anything. I guess one church is as good as another." The poor little children! What a shock they'll get some day! But again I say the trouble is not all over.



Soon John and Ann are old enough to go to school. The mother knows that they should go to a Catholic school, but the father won't allow such a thing. "I'm not going to pay all the extra money needed to send them to the Catholic school. I pay taxes for the public schools and I'm going to use them. Then, too, I don't want my children being taught religion every day. That won't do them any good when they grow up. The public school is good enough for my children."

And so, when school opens, off to the public school they go, even though the Catholic school is very close. (Draw children on the way to school.)



There poor little John and Ann are taught to read, write, spell and add. They are told about the flowers, the sun, the moon, the animals that walk the earth, but never do they hear the sweet name of Jesus and Mary, never are they told about the good God who created the earth, the moon, the stars and all things. The poor little children! Our dear Lord in Holy Communion means nothing to them, and confession is something they seldom hear about. They grow up in ignorance of how a Catholic should live and so they follow the crowd in doing the things that they see the others doing.

The books they study sometimes misrepresent the Catholic Church. The professors and teachers are sometimes unjust in criticising the Catholic Church. Even some of the children occasionally say nasty things about Catholics. With such children John and Ann must play. The poor children could go to the Catholic school if their father would only allow it. But no, their poor little souls are starving to death for want of spiritual food and help. But that is not all. Let us follow John and Ann years later.



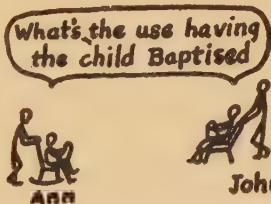
They are old enough now to get married. They have gone to public schools all their lives, and most of their boy and girl friends are Protestants. They have met few Catholic young people; and so, when the time comes for getting married, the husband and the wife of their choice are apt to be Protestants. Suppose this is the case. Many non-Catholics will not be married by a priest; and John and Ann, who never studied the catechism very much and are poor and weak Catholics, do not insist on a Catholic marriage. Where will they go? (Draw both couples.)

Off to the justice of the peace! Of course, John and Ann have been told by their mother that such marriages are mortal sins, but they do not care. They want to marry even though it is a mortal sin to do so. The poor youngsters! Other people may think that they are married, but God and all good Catholics know that marriages of Catholics performed

by a justice of the peace or by a Protestant minister are no marriages at all. And John and Ann know this, too. And they know, moreover, that to live as married people with this boy and girl is another mortal sin. Think of all the mortal sins committed by Catholics who get married outside the Catholic Church. But let us see what other evils follow from all this.

John and Ann are very poor Catholics. They know that they are living in mortal sin, but they try to ease their consciences by saying that others are doing the same thing and that if they are going to hell for such things they will have company down there. What light-minded nonsense!

But how do they act toward their children? The little ones are so sweet and lovable and the parents think the world of them. (Draw both couples with children.)



Two more lost for Christ

John and Ann have married Protestants, out of the Church, but they still know that their children must be baptized in the Catholic Church. And if they fail to do this and the children grow up and die without receiving the sacrament of baptism, God will punish John and Ann for this neglect. But they have thrown away so many of God's graces and are so weak from sin that they are afraid to mention the word baptism to their partners. And so both say the same thing (write): "What's the use of having the children baptized?" What a pity that the little children can't have better parents! The poor little things will grow up and be lost to the Catholic Church; and if they live on in this way and never are baptized, they cannot get into heaven and save their souls. Think what terrible punishments will fall on John and Ann.

Is there no way out of this terrible mixup? Of course there is if John and Ann will do what is right. The first thing to do is to be married in the Catholic Church by a priest, and the second thing is to have the children baptized by the priest. If they do these two things God will bless their homes and help them to live and die so as to save their souls.

Of course, all of this trouble would never have come up if the mother of John and Ann had married a Catholic in the first place. But even

though she married a non-Catholic, things might have been different if she had been true to her Catholic religion—if she had insisted on John and Ann both going to the Catholic church on Sundays, if she had sent them to the Catholic school, if she had taught them their catechism and often told them to get married before a priest and two witnesses. But she didn't, and that is why all this trouble came up. And the worst of it is that all the children of John and Ann and their grandchildren and great-grandchildren, etc., will be lost to the Catholic Church.

What a terrible check-up there is going to be on the Last Day for souls that have been lost through bad marriages. May John and Ann and all like them get back on the right track before it is too late.

CATHOLICS SHOULD KEEP COMPANY WITH CATHOLICS
AND CATHOLICS SHOULD MARRY CATHOLICS.

THE SACRAMENTALS

When Adam and Eve disobeyed God, their sin closed heaven and no one could be saved. Then our dear Lord came down upon earth and by His death on the cross opened the gates of heaven once more. But Original Sin is on the soul of every person coming into this world, and no one can get into heaven until this is taken away. For this purpose our Lord gave us baptism. Suppose He had never given us anything more! We could then be baptized, and if we never committed a mortal sin we could get into heaven. But how many people could live for years and keep from mortal sin? Most people could not do so, and Jesus knew that; and that is why He gave us, not only one, but seven sacraments. But that is not all.

The Catholic Church, which Christ started, knew that, though we had the sacraments and could use them so easily, yet we would grow careless unless our fervor and devotion for religious things were kept alive. And so the Church gave us the *sacramentals*.

A *sacramental* (write word) is anything set apart or blessed by the Church to *excite good thoughts and to increase devotion* and, through these movements of the heart, to remit venial sin.

The Church has been very good to us and has given us many sacramentals. The one most used is the sign of the cross. We make it at the beginning and the end of prayer, when we wake in the morning and

when we go to bed at night, on entering and leaving church, in times of temptation and danger, etc. We should make the sign of the cross very often every day.

On the top of every Catholic church is found a cross. It is put there to remind the whole city and country of the sufferings and death of Christ. We are proud of the cross. We want people to know that our Catholic churches are not mere social halls, but places of worship, and as such should have the cross, the sign of salvation, where all can see it. What a pity and sad thing it is that the Protestants seldom if ever have a cross in or on their churches.

Another sacramental very often used is holy water. At the entrance of every church is found a holy-water font. (Draw one.) We should also have a small font at the door of our bedroom. If there is anything the devils hate, it is holy water. They wish that all the holy water in the world could be thrown away. Why? Because, when the priest blesses holy water, he says a prayer begging God's blessing on those who use it and protection from the powers of the devil. If the devil ever puts sinful or dirty thoughts into your head make the sign of the cross with holy water and see him run like a whipped dog.



Besides the sign of the cross and holy water there are other sacramentals (write them down):

Blessed candles, blessed ashes, blessed palms, crucifixes, rosaries, medals, scapulars, images of the Blessed Virgin and of the saints, the way of the cross, holy pictures, benediction of the Blessed Sacrament, etc.

What is the difference between the sacraments and the sacramentals?
(Write answer.)

Sacraments were given to us by *Christ*.

Sacramentals were given to us by the *Catholic Church*.

Sacraments give grace of their own power.

Sacramentals give grace because of the prayers of the Catholic Church and the devotion and fervor of those who use them.

When we use the sacramentals what effect do they have on our souls?
(Write down answer.)

1. They obtain graces.
2. They take away temporal punishment.
3. They drive away the devil and temptations.
4. They take away venial sin.

We gain more profit when our souls are in sanctifying grace.

USE THE SACRAMENTALS VERY OFTEN. THEY KEEP US CLOSE TO THE SACRAMENTS AND ALSO CLOSE TO CHRIST AND HIS BLESSED MOTHER.

PRAYER

What is prayer? The catechism tells us that prayer is the lifting up of our minds and hearts to God to *adore* Him, to *thank* Him for what He has already given us, to *ask* His *forgiveness* for our sins, and to *beg* of Him all the *graces* we need for soul and body. In other words, prayer is thinking about God and talking to Him. Just think of it—we can talk to God as we talk to our best friend! Of course, we cannot see Him, but that should not bother us any more than it does when we talk to a person in the dark.

There are two kinds of prayer:

Mental Prayer—or prayer in which we *think* of God.

Vocal Prayer—or prayer in which we *speak* to God.

Prayer is necessary to salvation, and any person having the use of reason and refusing to pray cannot save his soul. It is impossible to be good unless we pray; and as we are always trying to be good, we *must pray always*. Our Lord Himself told us to do this. Of course, we have heard that the devil goes about like a roaring lion looking for those whom he may devour. If we are to fight the tricky devil, who is always trying to drag us down into sin and down deeper into hell, we must be on our guard all the time with prayer.

Does this mean that we must be on our knees all day long saying prayers? Of course not. That would be saying vocal prayers. But have we forgotten about mental prayers? Can we not think of God—His goodness, His mercy to sinners, His justice, His rewards for the good and His punishments for the wicked, His love for us, His watchfulness over

us, etc., all day long? Can we not think of Him while we are playing, walking, studying, working, before we go to sleep at night and when we wake in the morning? We can do this if we wish to. And is this not prayer—mental prayer? It certainly is, and all can pray in this way, and all day long if they wish. And if we say the morning offering ("O Jesus, through the immaculate heart of Mary, I offer thee my prayers, works, and sufferings of this whole day"), we give to God, as so many prayers, all that we do or suffer during the day. Even when we walk, or play, or eat, or sleep, or study, or work, or have a pain in any part of our body—if we have made the morning offering early in the day, all these actions go up to God as little prayers, and He is very pleased with us.

How should we pray? We should pray (write the following):

1. With love and attention.
2. With a humble heart.
3. With confidence in God.
4. With the willingness to take whatever God gives us.
5. With the feeling that we will not give up until we get what we ask.

Sometimes we pray and pray and pray, and yet we do not get what we want. This is either (write the following):

1. Because we do not ask in the right manner, or
2. Because what we ask for is not what God wants, nor for our good.

Let us take the first case. Once upon a time a man came to a king and handed him a piece of paper. (Draw king and man.)

The king read the paper and looked at the man. Then he grew angry, and, turning to his soldiers, ordered them to give the man a good whipping.

"But why?" you will ask. I'll tell you. On the paper were written some words asking the king to do something for the man. The man was not whipped because the king was asked for a favor. Oh, no. It was for other



reasons. First of all, the paper was very dirty and crumpled. And secondly, the way the favor was asked was absolutely insulting. The paper said that the king *must* give the man a great deal of money (though he had no right to it) and that, if the king did not do so, terrible things would happen. And moreover the money had to be paid on a certain day and just as the man wished. Do you see now why the king was angry and why the man was whipped?

Sometimes in our prayers we act towards God as the man did towards the king. Our prayers rise up to God from hearts perhaps stained with sin, or strangers to the sacraments. We *demand* our request, make the conditions and lay down the terms as to when and how the favor is to be granted, and as to what we will do on our part. Of course, this is wrong. We have no right to anything, since we belong *entirely* to God and are His creatures. And so if we talk that way to our Lord and Master, as if He owed us anything, can we blame Him if He gives us a whipping in the shape of desolations, sorrows, worries, and other trials? We cannot expect God to hear prayers said in such a way. And yet many people complain and say, "God doesn't answer our prayers." Perhaps this is the reason.

But sometimes we pray and pray. Our hearts are free from sin and are truly humble, and yet God seems not to hear our prayers. Why is that? Perhaps it's because what we ask for is not for God's glory or our own good.

Suppose your little brother went to mother and asked her for a butcher knife. (Draw mother and little boy.) Will she give it to him, even when he says "Please"? I should say not! And why? Because she sees what may happen and what he does not see—that he may cut himself, perhaps kill himself or someone else. And though she does not like to refuse him anything, she feels that she must, and so says very clearly "NO!" And even if he keeps on begging, she will not give him the knife, because it will not be for his good.



Now suppose that you are dying. Mother is at the bedside praying to God to spare her darling little child. All day and all night she has been praying, and yet you are getting worse and worse, and finally die. (Draw sick-bed and mother.)

Why did not God hear your mother's prayers? And why did He allow you to die when so young? These are hard questions to answer, but this much we can be sure of—that God will do nothing but what is for our own good, and He knows what is best for us.



God sees the future. You are dying now and the priest is at your side. (Draw priest.) Perhaps God sees that if you die later in life a priest will not be there to give you the last sacraments. As a little child you are protected from sin by your parents. Perhaps God sees that if you live on you will meet bad companions who will lead you away from God and into mortal sin. Now your soul is clean and free from sin. Perhaps God sees that if your mother's prayers were heard and that, if you lived on, you would die in mortal sin and be lost in hell for all eternity.

And so God does not hear your mother's prayer, even though it comes from a humble heart that is free from all sin. What she is asking for is not for your good, and so He takes you away to heaven now before the devil gets your soul into hell. Should we, then, complain against God and say that He does not hear our prayers? Of course not. We should take whatever He sends us and thank Him for it, knowing that this is for His glory and for our own good.

LET US SAY OUR PRAYERS WITH HUMILITY AND
BE SATISFIED WITH WHAT GOD GIVES.
HE KNOWS WHAT IS BEST FOR US.

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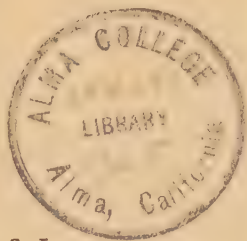
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By

JEROME F. O'CONNOR, S. J.

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THE COMMANDMENTS IN GENERAL

When we go to confession we try to recall the sins by which we have offended the dear God. For this purpose we, as a rule, go through the Commandments. But there are some people who find it hard to remember the Commandments, and so I am going to give you a simple way to recall them. Take the most important word in each Commandment and write it down. (Write words in column.) For example, in the First Commandment—"I am the Lord thy God; thou shalt not have strange gods before Me"—the important word is "GOD." So I put "God" at the top of the column. In the case of the Second Commandment—"Thou shalt not take the *name* of the Lord thy God in vain"—you put the word "Name" in the column. And so on through all the Commandments. You will notice that the first three are about God and the seven others are about us and those with whom we live and deal.

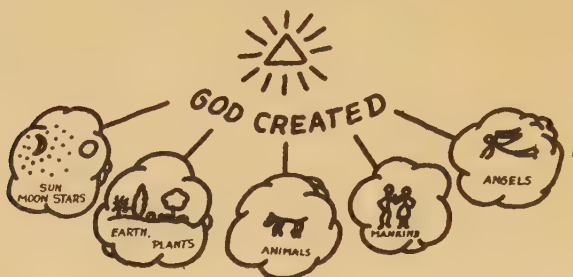
- 1 God
- 2 Name
- 3 Day
- 4 Parents
- 5 Kill
- 6 Adultery
- 7 Steal
- 8 False Witness
- 9 Neighbor's Wife
- 10 Neighbor's Goods

When you have learned the word for each Commandment, write out the entire Commandment and underline the important words. After a short time you will have no trouble in remembering all the Commandments.

THE FIRST COMMANDMENT

The First Commandment says: "I am the Lord, thy God; thou shalt not have strange gods before Me. . . ." We see by this Commandment that God wants us to adore Him alone, because He is so great and because there is nothing on this earth or anywhere else as great as God. (Draw God in heaven.)

God created the sun, the moon, and the stars. (Draw them.) He created the earth and all the plants. (Draw them.) And God placed on the earth living animals. (Draw them.) And then, when all was ready, God created the human race. (Draw man and woman.) But that was not all. He also created angels, who were to be with Him, around His throne, praising and adoring Him all the time.



Now, when a man makes a watch, or a chair, or a table, we say that it belongs to him. So too with God. Since He made everything that is or ever was, all things belong to Him. And that is why He says in this First Commandment: "I am the Lord, thy God; thou shalt not have strange (or other) gods before Me." And if we belong to God alone, we should give Him *all* our praise and adoration, and not allow anything to come between us and God.

LET US PRAISE AND HONOR GOD EVERY DAY OF OUR LIVES.

LET US KEEP FROM SIN AND BE FAITHFUL TO
HIM WHO IS WORTHY OF ALL OUR LOVE.

THERE MUST BE A GOD WHO IS INFINITE

(This chapter is for older children)

Did you ever hear a man say that there is no God? Well, whether you did or did not, there are many men and women living today who say that there is no God; that the world made itself; that the Commandments of God were never given to us by anybody called God; and that, since there is no God, we can do whatever we wish and everything is all right. How foolishly they talk!

Did you ever walk through a wood where there were tall trees with big, long branches? Of course you did. And did you ever look up at the big oak tree and wonder where it came from? Well, I'll tell you. That big oak tree started from a little acorn. And that little acorn dropped from another oak tree many, many years ago. But where did that other oak tree come from? It too came from another acorn that dropped from a much older tree that has been dead many, many years. (Draw the tree we see, then the acorn, then another tree, then another

acorn, etc.) And so we go back, back, back, years and years and years to the first acorn. Where did it come from? It must have come FROM GOD. He created that acorn; for, surely, *it could not have made itself.*



Again, did you ever see a chicken? Where did it come from? From an egg, you say. (Draw hen and egg, etc.) But where did that egg come from? From another hen, of course. And that hen came from another egg. And so on, back to the first hen. But where did that first hen come from? It must have come from God, because there was no egg before the first hen, and the hen could hardly have made itself.



AND SO WITH EVERYTHING ELSE. THERE MUST BE A GOD WHO CREATED EVERYTHING IN THE HEAVENS, ON THE EARTH, AND THE BIG EARTH ITSELF!

GOD MUST BE INFINITE. Infinite means without limits. One who is infinite has everything and lacks nothing. Let us draw the faces of two men to show what we mean by this. (Draw faces.) You see that these two men are not alike. One has a kind of nose which the other has not. One has big ears; the other has small ears. One has thin cheeks; the other has fat cheeks. And so on. Whatever one has the other seems not to have. Each is limited in his possession to only some things, and has not all things. And so these two men, as you see, could not be infinite; for "infinite" means to have everything and not be hindered by the absence of anything.





Now, if there were more than one God, each God would have something which none of the others had. He would have, at least, Himself and all that made Him. Therefore, none of them could be infinite. But we said that there must be a God, and He must be infinite. Every person and

every thing depends upon God. Every thought that comes into our minds, every move we make with our bodies, every breath we take—all are done because God is helping us. If this were not true, then there would be something which would be done independently of God, and He would thus be limited in His work. This cannot be if God is INFINITE; and He must be so if He is God.

IT IS A MORTAL SIN TO TEACH OR BELIEVE
THAT THERE IS NO GOD.

FALSE ADORATION

Perhaps it is not clear to you just how the First Commandment can be broken. Let us take a trip to far-off China, Japan, or India. On all sides we see huge temples; and if we entered them, we would see large, ugly, and terrible-looking statues. Some are carved out of rock, others out of wood. Some are covered with gold, silver, precious stones, and rich silks. But all these statues are dead as dead can be. They have been made by men, and are mere statues. (Draw idol.)

If we watch closely, we shall see men and women come in, fall down on their knees and adore these dead statues. (Draw men and women adoring false god.) Incense is burned before these statues to show honor to them. And there for hours, and sometimes for days, these people kneel on the hard stone floor and pray to these dead, motionless statues, asking *them* (the dead statues) to give the country rain, or help in battle, or protection during storms, etc. They have just as much chance of getting what they want from these statues as we would have if we knelt down before a chair and asked *it* to make the rain come down.



These poor ignorant people even go so far as to think that cows, snakes, and mon-

keys are gods and have immortal souls. And so, if by accident they kill such animals—which are allowed to walk or crawl into homes and shops—they feel that the gods will be angry with them and will kill or harm them for their crime.

Of course this is all wrong, as you see. Such people are giving adoration and honor, not to the true God, but to false and often lifeless gods. People who pray to false gods are what we call pagans, and there are millions and millions of them in Asia, Africa, and in other parts of the world. Jesus Christ died for these souls as well as for all other people. Priests and Sisters are needed to go into their countries and tell them of the one true God, who alone is worthy of all their love and adoration.

In our country we do not find such pagan religions. Nearly all the people here who belong to any church believe in one God and in Jesus Christ. But the fact that one does not adore false gods does not mean that one cannot and does not attribute to certain objects powers that belong to God alone. Let us see some of these objects.

CHARMS

For example, some people think that good luck will come to them if they carry a horseshoe. (Draw man with horseshoe.) As if a mere piece of iron bent like a U had power to change bad luck into good!

Others think that having a rabbit's foot in one's pocket will keep away harm. And they say that to have full power this foot must be the left hind one, and the rabbit must have been caught and killed at a crossroads when the full moon was shining over the left shoulder. If all these things are not true about the foot, it will not bring good luck. What nonsense! When listening to such talk, we wonder how civilized people can believe in such foolishness. And yet they do.



DREAMS

Still others believe in dreams. Whatever they dream must be true. So they say. They seem to forget that the human brain is always working,

at night as well as during the day. Should they happen to have a very exciting day, the brain stores up all the main facts and seems to recall them during the night. These same events are often connected with other things of other days, and behold—a wonderful dream!

A man goes to bed with nothing on his mind. (Draw man.) He is soon fast asleep. Then he begins to dream. The dream begins with money (draw \$ signs). After that his brain recalls some girl he has met (draw girl); and then he remembers seeing a man falling dead on the street (draw falling man). Next morning he cannot get it out of his mind. "It is so clear," he says, "and dreams always come true. I know that I am going to get rich, meet some pretty girl and marry her, and then drop dead suddenly."



And so he works and works and works, waiting for the day when he can call himself a rich man. And every pretty girl he sees he thinks must be the girl of his dream. And he is also very careful about accidents; for he has not forgotten the part of his dream about sudden death.

What a lot of nonsense! If we put faith in half of all the things we dream, we would soon be in the crazy asylum. It is very wrong to believe in dreams unless we are absolutely sure that they are from God, as was sometimes the case in the Old Testament. But nowadays, very, very few if any dreams come from God. They are usually mere wanderings of the brain, and as such should not be taken seriously.

SPIRITISM

Some people think that certain men and women have control and power over the dead. They think that through them they can talk with dead relatives. These mediums, as they are called, usually have beautiful and richly furnished offices. Dressed in strange, flowing garments, the medium generally sits facing the person who has come to talk with the dead. (Draw both.)

The medium talks in a low voice; the lights are dull and red; and the whole get-up makes one feel excited and ready for anything. Having learned something about the dead person from paper clippings, etc., the medium tells the dupe many things the latter has forgotten. Of course, the latter gets very interested and excited. He leans forward to catch every word from the medium. Then, without his knowing how it is done, a dim, hazy picture appears on the wall. The trick photography and special lights make the man feel certain that it is the perfect picture of his friend. And to make the whole performance more interesting, the medium raps on the wall to show that the dead person is saying yes or no to the man's questions. The poor fellow pays a big price for this trick and goes home thinking that he has spoken to his dead friend. Not only is he mistaken, but he has insulted God by attributing to this medium a power that belongs to God alone.



FORTUNE-TELLING

Other people go to fortune-tellers. Of course some go as a joke. But there are others who really believe that fortune-tellers can tell them what is going to happen in the future. The sign over the door (write it) and the queer-looking woman seem to tell the simple-minded that here they can get comfort for their weary souls.



Once a young lady (draw her) went to a fortune-teller, who told her that she was going to be in an accident. Nothing was said about when or where. The young lady became so excited that when driving home, at the first traffic jam, she smashed into another car. Ordinarily she was a very good driver, but what the fortune-teller told her made her lose all control of the car.

Had the strange-looking woman told the future? Had she foreseen just what was going to happen? Hardly. With 25,000 people killed and many others injured by autos every year, any person could safely say "You are going to be in an accident." Yet we would hardly say that

such a person was a fortune-teller. If one really believes in such nonsense, that person sins very seriously, because he is giving to a mere woman the power of telling the future—a power which even the devils or angels do not have. **GOD ALONE KNOWS THE FUTURE.**

Other people sin against the First Commandment by other superstitious practices. If a black cat crosses their path; if they walk under a ladder; if they break a mirror, "Surely," they say, "bad luck is coming our way." Such foolishness! As if a black cat rather than a white one could bring harm. As if walking under a ladder brings bad luck! As if "13" more than "12" or "14" would mean trouble! As if breaking a mirror, rather than a plate or pitcher, could bring seven years of trouble! All these foolish ideas are sinful if believed in; for, again, to think in this way is to give to objects a power which belongs to God alone.

DON'T BE SUPERSTITIOUS!

NON-CATHOLIC SERVICES

There is still another way in which we can break the First Commandment. It is by going to non-Catholic services. Protestants know that they are welcome in our churches, but they cannot understand why we will never or seldom go to their services. Could you answer their question if asked why we act in this way? Perhaps not; so I'll tell you.

It is easy to show, even by Protestant histories, that the Catholic Church is the church started by Christ Himself, and not by mere men after the time of our Lord. Now, if all Protestant churches were started by men and not by Christ, then they cannot be the true church which Christ founded. When we go to their services, we show to the whole world that we think the Protestant religion to be just as good as our own; which could never be, because Protestant churches have thrown aside many of the things which Christ taught. Our dear Lord must blush to see the word "Christian" written after the names of these churches, that teach only some of the doctrines which He wished to be taught to the whole world.

If Protestants and all other non-Catholics wish to hear about the Catholic religion, we welcome them. But as to leaving our own Church and going to another—we can never do that without sinning very grievously. Let us stay in the true Church which Christ founded, and thank Him every day of our lives for allowing us to be members of the greatest Church that ever was or ever will be.

Sometimes a Catholic thinks it is necessary for him to attend a Protestant service, such as a wedding or a funeral of a relative or friend. If there really is sufficient reason for attending he may do so, but he must not take part in the worship. However, speaking generally, it is wrong to go to Protestant services even when one does not take part in the worship; for the presence of Catholics at non-Catholic services gives scandal to those who see or hear about the fact. And besides, there is always danger of injuring one's faith.

Catholic parents who without good and sufficient reasons or without permission send their little children to other than Catholic schools also sin against the First Commandment, since they fail in their duty of giving to these innocent little ones the proper instruction in their religion. We shall see more about this subject under the Fourth Commandment.

SINS AGAINST FAITH

The catechism tells us that we can commit sins against faith and thus break the First Commandment. But what is meant by sinning against faith? Faith is a precious gift of God which all the money in the world cannot buy. Our millionaires may have all the pleasures and comforts which money can get for them, but when they die all is lost. On the other hand, though a man should be ever so poor, if he has faith, he has everything; and when he comes to die, he can look forward to an eternity of happiness with God. But we can sin against faith (write following):

1. By not trying to know what God has taught.
2. By refusing to believe all that God has taught.
3. By neglecting to profess belief in what God has taught.

Once there lived a man who had become a very poor Catholic. He never went to church, would not go to confession nor to Holy Communion, and in general lived a very bad life. One day a priest met him on the street and tried to get him to change to a better life. (Draw priest and man.) But the man would not listen. In fact, he walked away, saying to the priest: "Don't tell me any more about God. I don't believe in hell even if Christ did tell us about that place. I'm all through being a Catholic. It doesn't pay in this world. Just leave me alone."



The poor man! How unhappy he must be to talk like that! If he really means what he says, he is sinning against faith and

committing mortal sin. For he doesn't care to know anything about God; he refuses to believe the doctrines which Christ has taught; and he refuses to profess his belief in the Catholic religion.

DENIAL OF FAITH

Sometimes Catholics are ashamed that they belong to our church. When mean, sneering persons begin to say bad things against the Catholic religion, these same Catholics often wish that they were not of our religion. What a pity! They are the special friends of God and have been chosen out of the millions of others in this world to be members of His glorious church. And then they are ashamed to be Catholics. Christ has a very severe punishment in store for those who become traitors to His cause.

Suppose that some mean, sinful man came up to you and with a sneer in his voice, said to you: "You're a Catholic. You believe in God!" (Draw God and men.) If you were a coward and a poor Catholic you

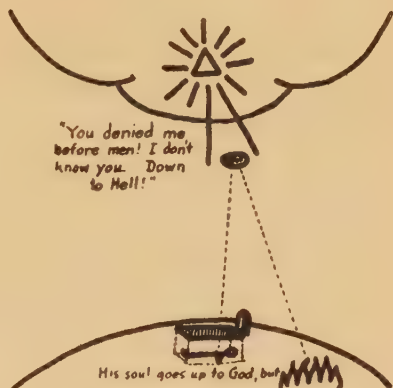
would throw up your hands in shame and say: "No, I'm not. I don't believe in God." If you said that and meant it, you would be denying God, especially if His honor, your neighbor's spiritual good, or your own spiritual good demanded that you profess God. Our Lord once said: "Whosoever shall deny Me before men, I will also deny him before My Father who is in heaven." You know what that means.



Suppose that your heart stopped beating or that you were shot dead immediately after denying God. Your body would be buried in the ground (draw body in grave),

PRAY TO THE HOLY GHOST EVERY DAY
AND ASK HIM TO STRENGTHEN YOUR FAITH
ALWAYS TRY TO LEARN MORE AND MORE
ABOUT YOUR FAITH

but your soul, dead with mortal sin, would go up to God only to hear those terrible words from Christ: "You denied me before men. Now I do not know you. Go down to hell forever and be with the devils for all eternity!" (Draw hell and line going down.)



Many, many people do not wish to be known as Catholics; they deny our Lord whenever it is easier to do so. What a shame that they do not stand up for Christ and the wonderful church that He has founded. They know that to die as a good Catholic is to live forever with Christ in happiness. But to turn on our dear Lord and to pose as His enemy is a very big sin.

Of course, our Lord does not expect us to go about all day making the sign of the cross, genuflecting out in the street, praying aloud as we go to work, or telling everybody we meet that we are Catholics. This would be going to the other extreme, and people would think that we were crazy, and would be driven away from the Catholic Church. But when the honor of God or the spiritual good of ourselves or of our neighbor demands it, or when we are questioned by lawful authority, then we must admit that we are Catholics.

NEVER BE ASHAMED THAT YOU ARE A CATHOLIC.
YOU HAVE SOMETHING THAT IS WORTH MORE THAN ALL
THE MONEY IN THE WORLD.
BE TRUE AND LOYAL TO YOUR CATHOLIC FAITH!

PRESUMPTION

Presumption is the hope of obtaining salvation without using the ordinary and necessary means to save our soul. It is a rash and foolish hope. Some people don't like to think of hell or anything else unpleasant, because it makes them sad and fearful. And so they try to make themselves be-

lieve that *they* will surely get to heaven no matter what they do. They sometimes go so far as to say to themselves and others: "We don't have to go to church on Sundays. God can't let us go to hell. He is too good for that." What foolish talk! Christ has told us, through the mouth of the Catholic Church, that all Catholics must go to Mass on certain days, and if they refuse to do so and die in their sin, they will be in hell forever.

Others are not so bold as this, but they go wrong in another way. They go into dangerous and sinful places without reason and expect God to protect and keep them from sin.

Suppose that a man knows that if he goes into a certain store he will meet men and women of very sinful lives, who will lead him into many mortal sins. (Draw store.) He goes to confession and has past sins forgiven. But he goes back again to the place where he knows that he will fall into sin again. (Draw man.)



"Surely," he says, "God won't let me fall into mortal sin. He will make these bad people talk nicely when I get there."

This is wrong, very wrong. This man is not taking the ordinary means to keep away from sin. He is going into this dangerous place with his eyes wide open and he knows that mortal sins are just inside the door. Yet he expects God to work a miracle for his sake, or to send an army of angels to guard his soul. That is asking a bit too much. There is no need for the man going to that store; and if he sins and dies immediately, the loss of his soul must be blamed upon himself.

God has given us many helps and graces. Let us use them. But let us not walk into sin with our eyes wide open. God will protect us when we are doing His work, but if we go against His wishes, we cannot expect His guiding and protecting hand.

DESPAIR

Despair is the loss of hope in God's mercy. It is the giving up of our confidence in God and telling ourselves that we cannot be forgiven. This is not fair to God. If there is anything Christ repeated over and over

again, it was that God is most merciful. He said that if a man had a soul loaded with sins "as red as scarlet," but was sorry for his sins, God would put these same sins away from Himself as far as the East is from the West. That's how willing God is to show mercy to the sorrowful sinner.

People who despair show a lack of confidence in Christ. They do not believe in His promises, and, urged on by the tricky devil, often do very terrible things.

Our Lord chose twelve apostles, and among them was Judas. Christ did much for all these twelve and helped them in their troubles. And yet Judas betrayed Him and sold the Master for thirty pieces of silver. But our dear Lord was willing to forgive the wretched man if he would only be sorry for this terrible sin. He tried to win him back and save him from the fires of hell, but in vain.

Then Judas seemed to see what he had done. His heart was torn with despair. He brought the money back and cast it upon the floor of the Temple. Then he took a halter of rope and went off to a near-by cliff. (Draw cliff and tree.) There tying the rope around his neck and saying to himself that Christ could never forgive him his terrible sin, he gave way to despair and hanged himself. Perhaps our Lord sent him a special grace to be sorry for these mortal sins of betrayal and suicide before he finally died, and perhaps no such grace came to him. If not, then Judas died in mortal sin and went to hell, and is there now, and will be there for all eternity.



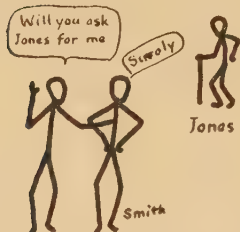
Sometimes we read of a business man or a love-sick youth who, unable to bear the troubles and trials of life, kills himself. To take away one's own life is a mortal sin. But such men do not seem to care. They usually write some kind of note telling how bad everything has turned and how God has sent them more than they can bear. Despair has torn at their hearts. And then, urged on by the devil, who knows that he will get them after death, they frequently say, "I'll shoot myself and have it all over with."

The poor simpletons! All the troubles and sufferings that could possibly be had in a whole lifetime are nothing compared to the terrible sufferings of just one hour in hell. To kill themselves deliberately is mortal sin, and from the sorrows of this life such people walk right into terrible sufferings that will never end.

WHY WE PRAY TO THE SAINTS

When we pray to the saints, we ask their help and prayers. And we know that they will help us, because they are interested in the salvation of each one of us and wish to see us in heaven with God, and not in hell with the devil. But you might ask, "Why not pray directly to God? Why waste time with the saints?"

Suppose you know a rich man by the name of Jones (draw him). You want his help in something, but feel that you do not know him well enough or have hurt his feelings some time or other. Rather than ask him directly, you go to a very dear friend of his, Mr. Smith, and ask his help. (Draw both.)



"Smith, you're a close friend of Jones. Will you ask him to do this for me?"

"Surely," says Smith. And so he does. And Jones grants the favor because Smith asked him for it.

Now the same is true with God and the saints. Around God are all those saintly men and women who have been faithful friends of His during life. (Draw souls and God.) They



are His special friends, and if we pray to these saints and ask them to plead our case with God, we have a good chance of getting what we want, because their prayers are always said better than ours are. We can go directly to God with our prayers—as the man above could have done with Jones—but if we put our prayers in the hands of Mary and the saints, they will be handled better than if we take them to God ourselves.

LET US MAKE FRIENDS OF THE
SAINTS OF GOD.

THE COMMUNION OF SAINTS

We have just seen how the saints in heaven can help us when we pray to them. As a matter of fact, they do not wait to be asked, but are

continually praying for us to God, because they love us as their brethren, since we and they are members of the same Church. They have fought the battle of life; they have resisted all the temptations and trials of life and have died in the friendship of God. And now, as victors in this great fight for eternal happiness, they are living with God as His special friends. We call them the Church Triumphant, because they are that part of the Catholic Church which has been faithful to Christ and triumphed over the plans and attacks of the devil. Now they are with God, and will stay with Him for all eternity. (Draw souls with God.)



Are there not many souls who have died in Christ's love, but are not yet in heaven? Yes, there are. We know that if a person dies with venial sin on his soul he cannot get into heaven at once. God will not allow anything stained with sin to enter heaven. It is true that this person has not died in mortal sin, and so God will not let him go to hell. He is not good enough for heaven nor bad enough for hell, and so there must

be a third place, between heaven and hell. And that place we call purgatory. It is a place where venial sins can be atoned for through sufferings, and souls remain there until every insult given to God by sin and not yet washed away is atoned for. (Draw souls in purgatory.)

Before death these souls were members of the Catholic Church, and now, because they are in purgatory suffering for their sins, we call them the Church Suffering. They can do nothing to help themselves. While on earth God gave them many chances to gain indulgences and do good works; and because they did not make use of these golden opportunities, many souls are staying in purgatory and will be there for a long, long time.



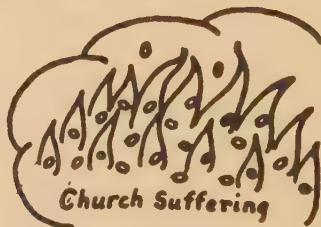
God loves these souls and would like to have them with Him in heaven, but His justice demands that they pay in sufferings for the many insults given to Him through sin. We on earth can help these suffering brethren. They were once with us; they were active and serious members of the Church we love; and now that they are gone they look to us, their former friends and relations, to shorten their stay in purgatory by our prayers.

We have spoken about the souls who are in heaven and we called them the Church Triumphant. We also spoke about the souls in purgatory and

called them the Church Suffering. And now we come to the third group—namely, the Church Militant. The word “militant” means fighting. All those who belong to this part of the Church must fight hard, and fight all the time, for they are still on this earth, and until death closes their eyes and puts them away to rest, they must ever be waging a strong war against the temptations of the world, the sneaky tricks of the devil, and the strength of their own inner passions. All of us belong to the Church Militant (draw Church Militant), and, like good soldiers, must ever be on the watch for signs of the enemy.



help our other brethren, the Church Suffering, to get out of purgatory.



God looks down upon us from above with love and wishes us to remain faithful to His flag. And then, after the battle of life is over, He will reward us with a happiness that will never end.

What a wonderful thing it is to have souls in heaven—the Church Triumphant—praying for us and pleading with God to keep us out of sin and close to the Sacred Heart. And how beautiful a thing it is to know that by our prayers and good works we can

Church Militant

Church Suffering

HONOR SHOWN TO PICTURES AND IMAGES OF SAINTS

We said that it was very wrong to adore statues and images as the pagans do, because they pray TO these statues and expect them to grant whatever is asked. These pagans give to the lifeless and false gods powers that belong to God alone.

Sometimes non-Catholics accuse us of the same sin. They say that we pray to statues and images of Christ and the saints. But they do not understand what we are doing.

Suppose your good, dear old mother died. And suppose that during life she was so kind and loving and meant everything to you. And so, to keep her ever in your mind, you place her picture on your desk so that every time you see it you will be reminded of the dear mother who cared for you and loved you as a child. And perhaps, on her birthday, you put a little bouquet of flowers before the picture, just a little something to show honor to the memory of your dear mother. Are you showing honor, praise and love to the PICTURE, or to your mother, who is represented by the picture? And when you place flowers before the picture, do you do so for the sake of the picture or for the dear old lady whose picture it is? Of course it is for the person and not for the mere picture.

On Washington's birthday we decorate his picture with flags and banners. Are we doing this for the sake of the paper picture of Washington, or are we doing this to honor our dead hero and first President? No one would be so foolish as to accuse us of forgetting Washington and thinking only about his picture.

So, too, in the case of our pictures and statues of Christ, the Blessed Mother and the saints. (Draw statue of St. Patrick.) We are not doing so just to have these pictures and statues as decorations, but to remind us of the persons they represent. In this way we can copy their virtues and be like them during life. And should we see a pious soul kneeling before a crucifix or statue or picture of Christ or some saint (draw person kneeling), we would not say that such a person was ADORING the statue, picture or crucifix. Hardly! Catholics pray in this way because by looking at such objects they are more easily reminded of Christ and the saints and can thus pray with more love and devotion than without these pictures and statues.



THE SECOND COMMANDMENT THE TAKING OF AN OATH

The Second Commandment says: "Thou shalt not take the name of the Lord thy God in vain." By this Commandment we are commanded to speak with reverence of God and of the saints and of all holy things, and to keep our lawful oaths and vows.

An oath is the calling upon God to be witness of the truth of what we say. That is, in taking an oath we tell the world that what we say is the truth, so much so that we ask Almighty God to check up and agree with what we say.

In all our courts and governmental offices it is necessary at times to take oaths. Let us take an instance from the courtroom. A case is being tried by a lawful judge. (Draw judge.) A man has been killed and the police have brought in a person who says he saw the murderer running away. This person is at once put upon the witness stand to tell the court what he saw or heard. (Draw man on stand.) But before he begins, he is made to take an oath that he will "tell the truth, the whole truth, and nothing but the truth." In taking the oath, he raises his right hand in solemn promise that he will tell the truth.



In so doing, he calls upon God to agree with what he says. But suppose he deliberately tells a lie, either by saying what he did not see, or by naming some innocent person (perhaps his enemy) as the murderer. In either case he is asking Almighty God, who is truth itself, to agree with his lie. What a terrible thing to do! Such false swearing is called perjury and is a mortal sin.

Suppose there is a man in the audience (draw him in chair) who has given the witness \$1,000 to tell this lie.

It is a mortal sin for any man to bribe a witness to take a false oath, and it is also a mortal sin for anyone to take such an oath, no matter how much money he will receive. And even if one is to save his life by taking a false oath, he cannot do so without committing a mortal sin.

NEVER, NEVER TAKE A FALSE OATH, NO MATTER WHAT
YOU WOULD GET FOR YOUR ACTION

BLASPHEMY AND CURSING

The Second Commandment also forbids all rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

Sometimes we hear people complaining against God. They say that He is not fair or just; that He has given all the good things to others; that to themselves and their family He has sent sickness; and so on. Such language is very, very wrong. It is blasphemy, and if really intended is a mortal sin. We should never complain about what happens, but rather take everything, good as well as bad, as coming from the hand of the good and loving God for our spiritual and bodily welfare. Perhaps, had we fine health all the time, we would become proud and go to bad places and with bad people; but now we can't do so. Perhaps, if we had wealth and all the comforts of the rich, we would forget God and sin mortally and perhaps finally lose our soul. God knows what is best for us. Let us thank Him for everything we have.

Frequently we hear men and even women cursing and using bad and filthy language. What a pity that God should be so treated. His holy name is dragged in the dust and mire of filth and sin—that holy name at the sound of which every knee in heaven and hell is bent. What has God done to the human race to deserve such mean treatment? Has He not given us the food and strength of our bodies, the clothes we wear, the seasons of the year, and everything else? And then we show our gratitude by using His sweet name to show our anger or displeasure at what happens to us! What a pity!

Whenever we hear such language, we should quietly say a little prayer to Jesus and ask His forgiveness for the sinner who has spoken so carelessly. And pray every day that you may never, never fall into the terrible habit of cursing. And if you have a friend who finds himself cursing everything he does, but is sincere enough to want to overcome his bad habit, ask him to say a Hail Mary every time he curses. He may have to say many Hail Marys for a few weeks, but gradually he will begin to remember what penance he must do for every curse, and almost before he knows it, the habit will have been broken.

THE THIRD COMMANDMENT MASS

The Third Commandment says: "Remember thou keep holy the Sabbath Day." That is, we must worship God on Sundays and holy days

of obligation by hearing Mass, by prayer, and by other good works. Some Protestants and Jews find fault with us Catholics. They say that we are keeping holy Sunday, while God said: "Keep holy the Sabbath Day," which is Saturday.

Christ Himself changed this through His Church. Having received the power from Christ to guide and direct souls to heaven, the Church tells us to keep Sunday holy instead of Saturday; so we know that this is what God wishes us to do. The Church changed Saturday for Sunday because on Sunday Christ rose from the dead, and on Sunday the Holy Ghost descended upon the Apostles. And so we go to Mass, say our prayers, and do other good things on Sunday and know that we are doing right.

Suppose a little boy or a little girl will not go to Mass. It is so much pleasanter to stay in bed than get up and go to church. (Draw sleeping child.) The devils are as happy as can be (draw devils jumping) because they know that this is a mortal sin, and that if that little boy or girl dies one more soul will be in hell with them for all eternity.



On Sunday Morning



How much better it would be to get out of bed early in the morning, go to Mass and Holy Communion as God likes to see us do, then come home, and if tired or nervous, go to bed and get whatever rest we need. If we all do this, the devils will be very angry with us. They will hate us all the more for doing God's will. But on the other hand God will be pleased with our good will and will love us all the more for our goodness.

**NEVER, NEVER MISS MASS ON SUNDAYS OR HOLY DAYS
OF OBLIGATION.**

WORK ON SUNDAYS AND HOLY DAYS

Does the Third Commandment say that we must only go to Mass on Sundays and holy days? No. It commands more. It tells us that we must keep away from all unnecessary servile work and whatever else may hinder the proper keeping of the Lord's Day. Can you tell me what are servile works? They are those works which used to be done by slaves and which call for hard and heavy labor of the body rather than of the mind.

On Sunday a man seldom has to (write the following) build a house or garage, plough a field, cut grass, paint a house, move furniture, run a factory or business house, etc. These and such things call for heavy work, and, if done without necessity, are mortal sins. Sometimes it becomes necessary for work to be done, as to save a burning building, and then even heavy work does not become a sin.

On holy days we should also keep from work, even when those days come during the week. We should try to make them like Sundays and hear Mass sometime during the day. It frequently happens that people must work as usual on a holy day. If they own a factory, for example, to close up business entirely might mean a very serious loss, or if they work for others and are not at work on these days, it might mean the loss of their job and much suffering on the part of the little ones at home. In these cases it would not be a mortal sin to work on holy days, but we must hear Mass if that is at all possible and try our best to keep those days holy in honor of God.

Of course motormen, conductors, engineers, firemen, janitors, garage men, bakers, and some other men are obliged to work every day of the week, because of the nature of their business. They do not commit a mortal sin by such work, but, as said above, they must try their best to hear Mass.

It is certainly allowed to cook meals on Sundays, to dust the house furniture for the sake of neatness, to do bookkeeping, typing, all forms of photography, etc. Then, too, one may take innocent forms of recreation, such as all forms of games (even professional games), picnics, auto and car rides, boating, fishing, swimming, hunting, etc. We can always worship God in innocent recreations, because He has given them to us for the sake of our bodies.

THE FOURTH COMMANDMENT

The Fourth Commandment tells us: "Honor thy father and thy mother." In other words it tells us that we must honor, love, and obey our parents in all that is not sin. And this is right. When we were small, helpless babies our parents watched over us. They protected us against all dangers. They worked hard to make the money necessary to buy food and clothing for our bodies. And when we became sick, they stayed up all night if necessary to get whatever might make us feel better. And as we grew older and went to a Catholic school they helped us in

our studies. They were always glad when we did well, and somewhat sad when we did poorly. They were always ready to help us and, if necessary, would have given their lives to save us from dangers. That was the way our parents treated us.

What would we think of a boy who got all these kindnesses from his parents and then, when asked to run an errand, to cut the grass, repair the doorbell, clean up the parlor, or do like things, said he wouldn't do it, and then ended with talking back to his parents? We would certainly call him an ungrateful boy. And if a girl was also asked to help her mother with the work about the home and would refuse to do so, we would call her an ungrateful girl.

Children should love and obey their parents; should help around the home; should try to make things pleasant; and should obey promptly and willingly when told to do something or stay away from certain places or persons. God loves obedient children and blesses them in many ways even in this life.

Once there were two young girls who were told by their parents not to go to a certain place. Some bad boys and girls were going to be there and the parents did not wish their daughters in such company. One of the girls obeyed and stayed home and spent the evening with her parents. But the other went to the party even against the wishes of her mother and father. During the party some decayed food was served, and the next morning found our bad little girl so sick that the doctor did not think she would live. That was not all. In a moment of foolishness her soul had been stained with mortal sin.

If she had obeyed her parents as her sister did, God would have blessed her obedience and these terrible things would never have happened to her.

A DISOBEDIENT CHILD CAN NEVER EXPECT GOD'S PROTECTION.

The Fourth Commandment says that we must not only honor and obey our parents, but tells us that we must also obey our bishops, our pastors, our teachers, the officers of the law, and all other lawful superiors. They govern us in place of Christ. They are His representatives on earth, and if we do what they tell us (except sinful actions), God will bless and protect us.

BE OBEDIENT TO YOUR PARENTS AND LAWFUL SUPERIORS.
GOD LOVES AN OBEDIENT CHILD.

NEGLECTING PARENTS IN OLD AGE

God in His goodness gives us parents to watch over and protect us when we are little children. We could not get along without them. They feed and clothe us; they give us a home and everything else we need. When we grow older, God expects us to watch over our parents in their old age and bring happiness and comfort to their remaining years.

I once knew an old mother who was very, very badly treated. Although her two sons lived in the same city as she did, they never came to see her. In fact, so bad were they that they had driven her out of their home. And only the kindness of friends saved her from dying in the streets. A dark, ill-smelling room was rented, and there the old lady lived, wondering how long this would last.

One bitter-cold day, she left her dingy room to look for a bite to eat and something to burn in the stove. (Draw her leaving house.) Strange



as it may seem, her two sons were just then passing the house. One boy was on foot, with three loaves of bread under his arm, and the other was driving home with a load of coal. The old lady walked toward the boy with the bread.

"John, I'm starving. Won't you give me just one loaf?" she asked. What did the boy do? He deliberately stepped out into the roadway to avoid meeting his mother, and snarling at her in a mean voice "Get out of my way," he went on up the street.

The poor mother's heart was crushed. Her own boy treating her in this way after all she had done for him when a baby! Why had he forgotten so soon? Perhaps the other boy would help her.

"George," she called, in a higher voice, "I'm half frozen and haven't a thing in the house to burn. Won't you give me a bit of coal?" The boy looked at her. "No; you can't have any. I need it for myself." And he threw a lump of coal at the horse to make him go faster.

What do you think of such boys and this terrible treatment of their old mother? Was it a venial or a mortal sin to act in this way? A mortal sin of course. And if they don't change their ways and take care of their mother, God will punish them in a terrible manner, not only hereafter, but also in this life.

Children must take care of their parents even though it may mean the giving up of something for their sake.

GOD BLESS OUR DEAR OLD FATHERS AND MOTHERS.
MAY WE EVER BE FAITHFUL TO THEM!

MAKING PARENTS ANGRY

The Fourth Commandment tells us to respect our parents and all lawful superiors. To say or do anything which would cause them to get angry or curse would be very wrong and might even be a serious sin.

Suppose a little boy is taking with an older man. The little fellow thinks he will be smart and get the man to curse. And so he says something to him that is real mean. Then he runs away. The man gets angry at once and begins to curse and damn. Perhaps the man goes so far as to use God's holy name.

To make others angry and cause them to curse is very wrong, and may easily be a mortal sin.

CATHOLIC EDUCATION OF CHILDREN

The Fourth Commandment tells children: "Honor thy father and thy mother." This also means that parents and superiors must take proper care of those under their charge, that parents must see to it that their children are properly fed and clothed, have the right kind of playmates and do not go to bad shows, cheap dance halls, and other bad entertainments. It means, too, that parents are to give their children that kind of education which will help them to know and love God and save their immortal souls.

The right kind of education is all-important, especially nowadays, when so much sin and temptation surrounds little children. So important is this education in the eyes of the Church that Catholics are commanded unless for extraordinary reasons the Bishop excuses (write the following):

TO SEND THEIR CHILDREN TO CATHOLIC SCHOOLS ON PAIN OF BEING REFUSED ABSOLUTION IN CONFESSION

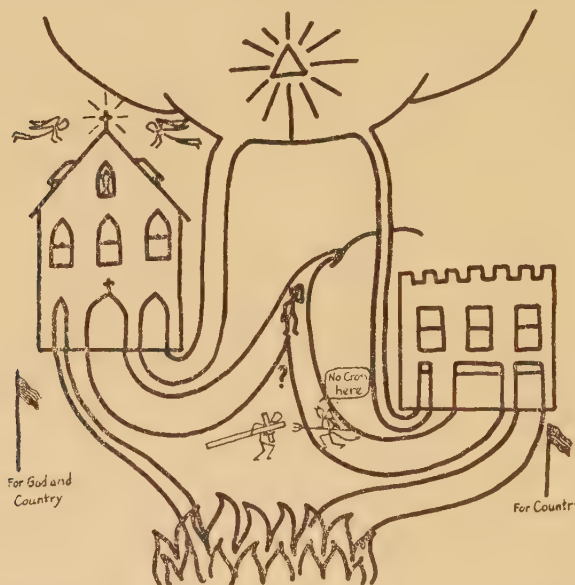
The Catholic Church is blamed for such a law. She is called narrow-minded, unpatriotic, old-fashioned, etc. Even weak Catholics are sometimes heard to complain and say that they must not only keep the public schools going by their taxes, but must support the Catholic schools besides. "This is too much!" they say. "Why all this expense?" They just do not understand.

If we think real hard for a little while, we will see what this really means to us. The dearest thing we have is our Catholic faith. No amount of money can buy it. It is a pure gift of God, but, like all other gifts, it can be lost. It can be lost through bad books, bad teachers, bad companions. And when once lost, it is very hard to get back again. Good Catholics wish their children to live and die in God's love, and so are willing to make any sacrifice to keep alive in their little hearts the gift of faith which God has so generously given to them. In the minds of such parents a Catholic education is absolutely necessary for this purpose. They know that the public school excludes all religious instruction. This is too bad, and so good parents send their little ones where the Sisters will teach them to know God and serve God.

Let us visit a Catholic and a non-Catholic school and see the difference between them. (Draw fork in road.) Which road will your child take?

The bells have just rung in the Catholic school and the children are

gathering in the yard. (Draw school.) Above them on the building stands the cross (write Cross on Building), the silent lesson of Christ's love for mankind and a gentle reminder of man's duty towards God.



A Sister is with the children from early morning. She meets them with a cheerful greeting and makes them feel glad that she is with them.

CATHOLIC EDUCATION OF CHILDREN

They have already been to Mass (write: Mass) and have started the day with God's blessing. Now the children have formed in ranks, and into the school they file and down the corridors into their classrooms. Upon the walls hang pictures of Christ, of Mary, and of the saints, and on the front walls is a crucifix. (Write: Holy Pictures on Walls. Crucifix.) Before beginning class each group stands or kneels, and, looking at the crucifix, offers to God in prayer all their little works and joys and sorrows of that day. And in that prayer is a plea for help and guidance in their studies. (Recite: Morning Offering. Write: Morning Prayers.)

What are they studying? Reading, writing, geography, spelling, etc., just the same as other children. But their books are different. All falsehoods and anti-Catholic teachings have been corrected; there are pictures of Christ, of Mary, of the guardian angel, and of the saints, besides other pictures. And besides these studies, the children in a Catholic school are taught their religion *every day*. (Write: Studies—Religion.) They are taught to know and love God and to realize that the ONE BIG THING IN LIFE IS TO SERVE GOD.

Cross on School
Mass
Holy Pictures on Walls
Crucifix
Morning Prayers
Studies—Religion
Books—Nothing Bad
Live as Saints
Their Talk
Visits to the Bl. Sacrament
Companions
Teachers

And throughout the day the Sister is ever insisting by word and example that everything must be done for God. The little ones are urged to be honest, to be pure, to be kind, to be respectful, to be true to their country in war and in peace, to be helpful to others, to be regular and frequent in confession and Holy Communion—in a word, to live and die as saints. (Write: Live as Saints.) The very atmosphere of the classroom and of the whole school is one of deep religious spirit—all for God and God for all.

In such surroundings is it any wonder that the little ones are often overheard talking among themselves about God and the saints (write: Their Talk); that they are often seen tiptoeing into the church to pray to Jesus for daddy, mother, brother or sister (write: Visits to Bl. Sacrament); that they take such pleasure in building or decorating the crib or shrines of Mary or of the Sacred Heart. They have learned the lessons which will mean so much to them in later life as well as for all eternity. And the knowledge of these things brings to their little hearts a joy and happiness that the world cannot give.

And as they grow up in such companionship, they help one another by good example to live lives in accordance with what they have been taught. (Write: Companions.)

Of course, we cannot say too much for the teachers who are in charge of these Catholic schools. They have left home and loved ones; they have given up the pleasures of the world and the chances of a happy family of their own in order to devote their lives to teaching little children, to know and love God and save their souls. Day and night they pray for the children in their school that God may make and keep them good little children. Moreover they teach the youngsters those songs or tell those stories or put up those pictures which will lead the little ones to a greater

love for God. In many places they work for no salary, but give all they have to God and look to Him for the necessities of life. (Write: Teachers.)

Sometimes, however, it happens that in spite of all the religious instructions, and all the prayers, and the pictures and crucifix on the wall, and the proper books, and the saintly example of the Sisters—in spite of all these things a boy or girl is sometimes very bad. All Catholic children are not angels. Some are as bad as bad can be and must be sent away from the Catholic school.

Does this mean that Catholic schools are a failure? Hardly. For every child that goes wrong there are very many children who live good lives. Of course, even these slip in little things once in a while through human weakness, but they are quick to come back to what they know to be right. Such children, who live up to what they have been taught, have a big chance to get into heaven (draw wide path going to heaven), because they get so many graces and helps to be good. Some become bad, as we said, and give up God and religion because they will not do what they have been taught.

Now let's go over to the non-Catholic school. What a difference! Christ, of course, has been kept out of the public school, and so we see no cross on the building to remind the children of the Savior of mankind. (Write: No Cross.) Should any person try to put up a cross, or teach religion, or hang up a crucifix, or sing religious songs, he would be stopped at once.

As the youngsters enter the classroom, no pictures of Christ and His holy mother meet their gaze. (Write: No Holy Pictures.) No Crucifix hangs upon the wall to draw their little hearts to the great lover of children. (Write: No Crucifix.)

Classes begin, but not with prayer. (Write: No Prayer.) There is no thought of God or of His help. Prayers are forbidden by law, and so the little ones must do without them. And what are they studying? Reading, writing, geography, civics, etc., just as the Catholic children. But no religion is taught. (Write: Studies—No Religion.) Worn-out errors, long ago corrected, are often repeated until the children

No Cross on Building
No Holy Pictures
No Crucifix
No Prayer
Studies—No Religion
No Catholic Books
Laugh at Catholics
Their Talk

believe these things. Catholic doctrines are sometimes laughed at before the children (Write: Laugh at Catholics), and this in spite of the fact that Catholics are forced to support with their taxes these very schools that are insulting them and their children.

Companions
Sunday School Enough
Teachers

CATHOLIC EDUCATION OF CHILDREN

Religious instruction would make a big difference. But no; the law forbids religion in the public school.

One can easily see the effect of such surroundings on the minds of the children, as the topics of conversation among many of them will show. (Write: Their Talk.) Christ, His blessed mother, and the saints are seldom if ever mentioned, except sometimes by way of sneer. The thought of church and the Blessed Sacrament never enters the minds of the youngsters.

Can we feel anything but pity for many of these little children? And can we ever forgive those narrow-minded and heartless Catholic parents who, refusing to give their children a religious education in Catholic schools, place their little ones in other schools without the permission of the bishop or pastor? (Write the following.)

1. Lack of money is no excuse.
2. Lack of fine clothes is no excuse.
3. Racial and national feelings are no excuse.
4. Social standing is no excuse.

All fall short when compared with the eternal salvation of the little souls committed to the parents' charge by Almighty God.

Some parents think that all is well if they send their children to a non-Catholic school during the week and then send them to a Sunday school. (Write: Sunday School Enough.) What a mistake! The most important study of all taken only once a week! Religious instruction only *once a week is not enough*. What would such parents say if the school taught their children only one word of spelling a week, one problem of arithmetic a week, one paragraph of civics a week, one line of English a week? How much would the children learn at this rate, and what kind of positions would they be able to hold in later life? When death comes, it is

not going to matter how much they have learned in geography, spelling, writing, etc. But it is going to matter how much religion they have known and have *practiced*. Our Lord Himself said: "What does it profit a man to gain the whole world and lose his soul?"

Religion, then, is the most important study in a child's life, and that is why Catholic schools have it *every day*.

And then the teachers in the non-Catholic schools! (Write: Teachers.) God knows that there are many saintly men and women teaching in public schools. They are working as hard as they can to keep their children good and lead them to God. Of course, they cannot teach the catechism or speak about God, for that is forbidden by law. But they are doing all they can to shape the lives of these children and keep them from sin. Above all, by their own saintly lives, they are teaching the children to be good. They never use improper or vulgar language; are modest in their dress and manner of acting.

But unlike the teachers in Catholic schools, they are forbidden to teach religion and have not consecrated their lives to bring the little ones to Christ. And sometimes an anti-Catholic prejudice will make some of them ridicule that which is most sacred to the Catholic children, their faith.

How parents can allow their little children to take so many chances of losing their faith is beyond all reason. Let this be the motto of every Catholic parent (write it):

EVERY CATHOLIC CHILD IN A CATHOLIC SCHOOL

THE FIFTH COMMANDMENT

THOU SHALT NOT KILL

By this we are commanded to live in peace and love with our neighbor. We must respect his rights and we must help him in his spiritual and bodily welfare. And as to ourselves, we must take the proper care of our own life and health.

The Fifth Commandment forbids all wilful murder and all injury to the body or soul of ourselves or others. But are there any other things forbidden by this commandment? Yes, these are (see next page):

(Write words in column at right.)

Scandal is bad example. It injures our neighbor's soul and is therefore worse than harming the body. When we give bad example, we do the devil's work by drawing other souls to hell. Often we help and encourage others to do wrong by bad talk or actions, selling or passing on bad books or pictures, dressing immodestly, singing improper songs, and such like things. When others sin because of our bad example, we are guilty of their sin as well as of our own, and if they die and lose their souls because of that sin, we are the cause of their damnation and must answer to God for the loss of these souls.

Anger
Striking
Fighting
Quarreling
Insults
Curses
Hatred
Revenge
Bad Example

Is it ever allowed to take another's life? Yes, at times it is allowed. For example (write the following):

1. In a just war. When our country has been unjustly attacked, we are allowed to fight and even kill the enemy in order to protect our nation.
2. In the execution of criminals condemned by legitimate authority. This is protecting the city, state, or country against public enemies.

Lynching, or the killing of a person by a mob or private persons, is murder. For such crowds have no right to put anyone to death. And all who take part or help in the lynching are guilty of serious sin.

3. In self-defense. One may defend his life, family, and property, even going so far as to kill the attacking person or persons. One should not, however, do more than is necessary; i. e., if wounding the enemy is sufficient, one should not take his life. Also, to shoot a man for stealing a small sum of money or objects of little value would not be allowed.

Persons whose purity is attacked by physical violence may defend themselves the same as they do their lives.

Is one ever allowed to fight a duel? No, it is never allowed to fight a duel, and a person who takes part in such an action, either as principal or as second, becomes excommunicated. One who is killed in a duel cannot be given Christian burial unless he has shown signs of repentance.

What is suicide? Suicide is the taking of one's own life. This is a

mortal sin, because life comes from God and belongs to Him. We have the right to use it, but not to destroy it. One who with full use of reason takes one's own life cannot be given Christian burial.

However, to expose one's life to save another, as in the case of a drowning person, or by nursing others who are sick with contagious disease, is not wrong, but an act of charity.

THE SIXTH AND THE NINTH COMMANDMENTS

THOU SHALT NOT COMMIT ADULTERY

THOU SHALT NOT COVET THY NEIGHBOR'S WIFE

By these commandments our Lord tells us to be pure in mind, word, and action. Our Lord loved the pure of heart as He loved Mary, His pure mother, and St. John the Baptist and St. John the Evangelist and St. Joseph, His pure foster father.

He promised that those who were pure and clean of heart would "see God."

He hated the terrible sin of impurity because it makes men like animals instead of like angels. During His bitter suffering He spoke to the Chief Priests, to Pilate, and to others; but to the sinful and impure Herod He would not say a word. Herod, by his impure conduct, had become like a low animal. Christ stood silent in his presence. Christ's silence was keenly felt by Herod, and in revenge he had Christ dressed as a fool.

By these commandments we are commanded (write carefully):

1. To be pure in thought.
2. To be modest and decent in all our looks, words, thoughts, and actions.

If we are to be good and keep these commandments, we must avoid what they forbid. They forbid (write carefully):

1. Thoughts about objects or actions that are immodest or impure.
2. Desires to do things that are immodest or impure.
3. Conversations about immodest or impure subjects.
4. Immodesty with ourselves or others in looks, dress, words, or actions.

5. Reading or selling or giving to others bad and immodest books, magazines, pictures, stories, songs or newspapers.
6. Impure conduct with anyone.

The chalice is so pure and holy that no one but a priest is allowed to touch it. (Draw chalice.) This is because it contains the sacred blood of Jesus Christ. When he carries it out for mass, the priest covers it with a cloth to hide it from ordinary eyes. When your body receives Holy Communion it becomes like the chalice. It is sacred and holy because it has contained the body and blood of Jesus Christ. Hence you must respect your body. And you cover it modestly as the priest covers the chalice from common eyes.



WHY MUST IT BE KEPT PURE

When you receive confirmation, your body becomes the temple of the Holy Ghost. (Draw church.) The Third Person of the Blessed Trinity will live in your body. So that, too, makes your body holy and sacred. A church is holy and sacred because God dwells in it. God the Holy Ghost dwells in the bodies of those who have received confirmation. Hence they are holy and sacred as a church.



WHY MUST IT
BE KEPT PURE

Some boys and girls say it is hard to keep away from these sins because there are so many temptations. This shows they do not use the helps that God gives them to fight these sins. A soldier could not win a battle if he refused to use his gun or other weapon. (Draw the two soldiers.) He would surely be killed and beaten back. And

do you think that any boy or girl can drive away sin when he or she never prays to our Lord, to the Immaculate Virgin Mother, to St. Aloysius, the patron of purity, or seldom receives Holy Communion? That boy or girl is trying to win a battle without weapons. And they see they are losing. But they can drive away the



SPARE ME

devil and all these temptations if they pray and receive Holy Communion often. (Draw boy at altar rail and devil running away.)



Some children never go to sleep at night without saying three Hail Marys to the Blessed Mother to be kept pure in soul and body. This is a beautiful habit. (Draw child kneeling at bed saying: Jesus, Mary, keep me pure.)



An impure thought or imagination becomes sinful when one keeps it in his mind and deliberately

consents and takes pleasure in it. An impure desire is the wish or intention to do something unchaste with ourselves or others.



**JESUS MARY
KEEP ME PURE**

Everyone has temptations. Temptations are not sins. They become sins only when we accept and like them.

Suppose temptation comes; it may be very attractive and the person may feel very eager to keep it in his mind, as happens sometimes when one sees an improper picture or hears impure language. If the person has done nothing deliberately to bring on this temptation, it is not a sin. If the person *at once* resists the temptation, he commits no sin but performs an act of virtue in overcoming the temptation.

We resist temptation by saying a little prayer (Jesus, help me. Mary, pray for me) or by thinking of something else, or by doing something that takes our mind away from the thought.

If we are slow about resisting the temptation, hesitate and toy with it, we sin venially. If we turn toward the temptation and like it and want to keep it in our mind, that is, if we fully and deliberately consent, we commit a mortal sin.

Temptations against purity in thought and desire may sometimes last for a few minutes. They may sometimes last longer. But no matter how long they last, if one keeps on fighting against them by prayer or tries to think of other things, there is no sin.

When one is only half awake, one is not fully accountable for his actions. Hence things that happen when one is only half awake are not

serious sins. What happens in sleep and during dreams is never a sin unless the person did something before going to sleep in order to excite these unpleasant dreams.

It happens that good boys and girls occasionally find themselves with persons who are using dirty talk. If possible, they should leave such companions. If this is not possible, they should try to turn the conversation to something else. If this, too, is impossible and they are forced to listen, they must not join in the talk or encourage it. If they do not like the talk nor wilfully desire to listen to it, they do not commit sin.

To be pure in thought and desire we should (write):

1. Be very careful as to what we look at, read, hear, or touch.
2. Have a true love for the Blessed Virgin and ask her daily to keep us modest and pure.
3. Frequently receive the sacraments, especially Holy Communion.
4. Remember the punishments of hell, especially in time of temptation.
5. Do not give way to every impulse or curiosity.
6. Keep busily active and employed with interesting play or work.

BLESSED ARE THE CLEAN OF HEART, FOR THEY
SHALL SEE GOD

THE SEVENTH AND THE TENTH COMMANDMENTS

THOU SHALT NOT STEAL

THOU SHALT NOT COVET THY NEIGHBOR'S GOODS

The Seventh Commandment tells us that as we have many things and do not wish other people to take them from us, so, too, we must think of others and not take what belongs to them. This means that (write) A B C D:

(A) The property of another must not be stolen.

(B) Those who work for others must be honest and faithful in all their duties.

(C) They must not use for their own advantage the materials needed for their employer's work without his permission.

(D) They must not waste any time for which they are being paid.

But suppose something is stolen. What then? The catechism tells us that we must restore all ill-gotten (i. e., stolen) goods or the value of them, as far as we can; otherwise we cannot be forgiven.

Suppose we have unjustly destroyed another person's property. What must we do? We are bound to repair the damage we have done. Boys sometimes think that just because it is Halloween they can tear down fences, break windows, carry away benches, gates and doors, and that there is no sin in such actions. They are surely wrong. They have no right to steal or destroy property on this day or on any other day.

By the Tenth Commandment we are commanded to be satisfied with what we have—whether much or little—and to be happy and glad when others have much and do well. The word "covet" means to desire earnestly.

This commandment forbids all deliberate and wilful desires to take and keep wrongfully what belongs to another. A person who deliberately plans to rob a bank, even though he be prevented from doing the deed, nevertheless commits a mortal sin of desire against the Tenth Commandment.

Let us never forget that wonderful saying:

DO UNTO OTHERS AS YOU WOULD HAVE OTHERS
DO UNTO YOU

THE EIGHTH COMMANDMENT

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR

By this commandment we are commanded to speak the truth in all things and be careful of the honor and reputation of everyone. This commandment forbids (write):

1. *Rash judgments*—i. e., holding another guilty without sufficient reason.
2. *Backbiting*—i. e., talking about the faults of others without necessity.

3. *Detraction*—i. e., making known the hidden faults or sins of others. (To talk about what appears in the newspapers or what is known to most people is not detraction.)
4. *Calumny or slander*—i. e., accusing one falsely.
5. *Lying*—i. e., saying what we know or think is untrue.

Our Lord called those who tell lies "the children of the devil." Satan is always telling lies. He started with Adam and Eve and has been telling lies ever since.

God gave us our tongues to tell the truth, no matter what happens.

A little boy was once disobedient and was fearful that his father would find out what he had done. "Tell him you didn't do it," suggested a servant.

"I should say not," quickly answered the little boy. "I'd rather be punished a thousand times than sin by lying. The devil is not my father. I'll take the whipping rather than lie." He was a very good boy.

St. James, Bishop of Nisibis, was one day asked by a beggar for money to bury his companion who had just died by the roadside. The holy bishop gave the man some money and went on his way praying for the soul of the dead man. The beggar laughed at his trick and ran back to his companion, whom he had left lying on the ground pretending to be dead. He shouted to his friend to get up, as the trick had worked. But he received no answer. What was his surprise to find the man really dead!

The beggar ran after the bishop to admit his lie and ask for prayers. St. James returned, and through his prayers the dead man was brought back to life. God has sometimes punished very severely those who tell lies.

They who have lied about their neighbor and seriously injured his character must repair, as far as they can, the injury they have done; otherwise they will not be forgiven for this sin.

May we ever talk about the faults of others? Yes, at times we may and should. We may talk about the faults of others (write):

1. When the person to whom we tell them has a right to know—as parents, confessors, teachers, etc.
2. When it is for the good of the guilty person.
3. When it is necessary to protect ourselves or others.

THE COMMANDMENTS OF THE CHURCH

When we were studying the Ten Commandments of God, we learned an easy way to remember them. We can use the same method with the commandments of the Church.

Let us write out the commandments as they are in the catechism:

1. To hear *Mass* on Sundays and holy days of obligation.
2. To *fast and abstain* on days appointed.
3. To *confess* at least once a year.
4. To receive *Holy Communion* during the Easter time.
5. To contribute to the support of our *pastors*.
6. Not to *marry* persons who are not Catholics or who are related to us within the third degree of kindred; nor marry privately without witnesses; nor solemnize marriage at forbidden times.

Now let us take from each commandment the word which is the key to the whole commandment. Write them in a separate column.

1. Mass.
2. Fast and abstain.
3. Confession.
4. Holy Communion.
5. Pastors.
6. Marry.

FIRST COMMANDMENT OF THE CHURCH

TO HEAR MASS ON SUNDAYS AND HOLY DAYS OF OBLIGATION

By this Commandment we are told to hear Mass on Sundays and holy days of obligation. In the United States there are six holy days of obligation.

Three in honor of our Lord (write):

1. Christmas December 25 (His Birthday)
2. New Year's Day January 1 (His Circumcision)
3. Ascension Day (Changes) (His Ascension)

Two in honor of the Blessed Mother (write):

1. Assumption August 15 (Taken into Heaven)
2. Immaculate Conception,
December 8 (Never had original sin)

One in honor of all the saints (write):

1. All Saints' Day November 1.

If through any serious fault of our own we fail to hear Mass on any of those days or of the Sundays throughout the year, we commit a mortal sin. In the chapter on the Holy Eucharist, we spoke about hearing Mass, what we must do if we have missed Mass or have come late, etc., and so we will not talk about those matters here.

Sometimes parents or guardians keep their children from going to Mass on Sundays and holy days. These parents give the most silly excuses when asked about their negligence. They say that it is too cold (though the children can play in the yard all morning); that the youngsters are not well enough (though they are always well enough to go to a show after dinner); that the children have a cold (which is always cured when a trip is planned for the afternoon); that the children were up too late Saturday night and need sleep. Such parents love neither God nor their children. By hindering their children from hearing Mass without a good reason, these parents are committing a mortal sin. Their flimsy excuses will hardly stand on Judgment Day.

NEVER KEEP ANOTHER FROM HEARING MASS.

SECOND COMMANDMENT OF THE CHURCH

TO FAST AND ABSTAIN ON DAYS APPOINTED

Abstinence means not to eat flesh meat, meat soup, or meat gravy. All who have reached their seventh birthday are bound to keep this law. Of course, persons who are sick, weak, or too poor to buy other foods are excused from abstinence. Flesh meat is usually understood to mean (write):

The flesh of warm-blooded and breathing land animals, including birds and fowls.

On these days are allowed (write):

Fish, snails, frogs, oysters, butter, milk, cheese, eggs and like foods.

Lard and the fat of animals may be used in cooking or as seasoning or flavoring in the preparation of foods.

The days of abstinence in the United States are (write):

1. All Fridays of the year. (When a holy day of obligation falls on Friday, meat may be eaten.)
2. Wednesdays of Lent.
3. Morning of Holy Saturday (up to 12:00 noon).
4. Vigils (day before) of Pentecost, Assumption, All Saints', Christmas. (When a vigil falls on Sunday, it is not observed.)
5. Ember Days. These are the Wednesday, Friday and Saturday:
a) after Feast of the Exaltation of the Cross (Sept. 14); b) after 3rd Sunday of Advent; c) after 1st Sunday of Lent; d) after Feast of Pentecost.

To fast according to this law means to eat only one full meal. This should not be confused with the fast before receiving Holy Communion, which we said meant not to take food or drink from midnight until after Holy Communion. All who receive Holy Communion, and are not dying, must keep the fast before Holy Communion. But only those who are between the ages of 21 and 59 must observe the fast as ordered by the Second Commandment of the Church. (A special legislation on the Eucharistic fast has been made by the Church for those seriously ill for a long time.)

One who is fasting is allowed (write):

1. At breakfast—a cup of tea or coffee and two ounces of bread.
2. At lunch—about one-quarter of an ordinary meal.

3. At dinner—a full meal.

(Note: The full meal may be taken at noon or at night, but not for breakfast.)

The following persons are excused from fasting (write):

1. Sick and weak people.
2. Mothers with little children.
3. Very poor people.
4. Those engaged in hard work.

Persons excused or dispensed from fasting may eat meat more than once on a fast day, provided it is not also a day of abstinence.

By a very special privilege, workingmen and their families (wherever this privilege is granted or applied for by the ordinary) are allowed to eat meat on all days except (write):

1. Fridays of the year.
2. Ash Wednesday.
3. Wednesday of Holy Week.
4. Morning of Holy Saturday.
5. Christmas Eve.

These laws of fasting and abstaining have been given to us so that we can (write):

1. Do penance for our sins.
2. Overcome our passions and gain self-control.
3. Get God's grace by our mortification.

We are commanded to abstain from meat on Fridays in honor of the day on which our Savior died.

If for any reason we are dispensed from fasting or abstaining, let us do other acts of mortification, such as extra prayers, an hour of silence, ten or twenty spiritual communions, alms for the poor, etc., in atonement for our own sins and the sins of the whole world.

THE THIRD COMMANDMENT OF THE CHURCH

TO CONFESS AT LEAST ONCE A YEAR

By this we are commanded to confess our mortal sins at least once a year. There is no special time for this confession.

Sometimes we wonder why such a law is necessary for Catholics. They know that to die in mortal sin means the loss of their souls for all eternity. Such a thought should be enough to make them anxious to get such sins off their soul at once. We should not live in mortal sin for an hour, let alone a year! Not only is it taking too great a chance of losing heaven for all eternity, but a person in mortal sin can merit nothing for heaven while in that state, for he is an enemy of God.

Suppose a person goes a whole year without committing a mortal sin; is he obliged under pain of mortal sin to go to confession? No, he is not, for only those in mortal sin are included in this commandment. However, good people do not let confession go for a whole year or more. They know that confession brings to their soul much sanctifying grace, and other graces that will help them to avoid future sins. They also know that confession of their venial sins and sorrow for them is one of the best ways to overcome these faults. And this is why we see such people at confession every month and sometimes every week.

REMEMBER, LIFE IS SHORT AND ETERNITY IS LONG!

THE FOURTH COMMANDMENT OF THE CHURCH

TO RECEIVE THE HOLY EUCHARIST DURING THE EASTER TIME

By this we are commanded to receive Holy Communion during the Easter time. If we fail to do so, we commit a mortal sin. In the United States, the Easter time is (write):

From the First Sunday of Lent to Trinity Sunday.

Who are bound by this law? All who have reached the use of reason, which for children is generally about the seventh year. And parents, guardians, teachers, and pastors are obliged to see that children under their care receive the Easter communion.

Good Catholics are not satisfied with receiving our Lord only once a year, but approach the communion railing every week. And many people never let a day pass without receiving that "sacrament most holy,"

that "sacrament divine." Such saintly souls consider as lost that day which does not bring them Holy Communion. They know that in this beautiful sacrament they receive Christ Himself, and that with Him comes that flood of grace so great and strong that insulting God by mortal sin is almost impossible.

Parents should urge and encourage their little ones to receive Holy Communion often, at least every Sunday. Their little hearts and souls are so pure and innocent! Why not let our dear Lord get firmly set in their souls before sin can take control? It is to be feared that some parents will be severely punished by God because they refused to allow their little children to make their First Holy Communion, or later hindered them from receiving Holy Communion frequently.

THE GENERAL JUDGMENT

What will happen on that last day? The angels' trumpets will call the dead back to life. The whole human race will be gathered together in one place. (Draw people.) The Son of Man (our Lord), in great power and majesty and accompanied by all the angels, will come in the clouds of heaven. (Draw God and angels.)

In a moment's time every person will be judged. To those who have been faithful to Him, He will say: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) (Fill in words and have people going towards heaven.) To the wicked, Christ will say those terrible words: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (Draw hell, the devils and people falling down.)



GOD GRANT THAT THIS LAST SENTENCE MAY NEVER
BE SPOKEN TO US!

HEAVEN

Life on earth is to last only for a time. It is our chance to win a place for all eternity either with God or with the devil. Those who live as God wishes and commands will receive as their reward the happiness of heaven. Heaven is a place where we shall live forever in the joys and happiness which God has prepared for those who love Him. There we shall see Him face to face and shall love Him more than ever before.



No matter how many nice things we have here in this life, there is always an end to the joy which earthly things bring. They never fully satisfy the human heart, and that is why we can never be completely happy in this life. Not so in heaven. The possession of God satisfies all our desires; and having Him, we shall wish for nothing more. (Draw heaven with angels about God.)

Moreover, in heaven (write words italicized):

1. There will be *no sin, no death, no sorrow, no pain, no suffering, no trouble, no affliction.*
2. We shall have the *companionship of the saints and angels.*
3. We shall be *reunited* to our *parents, brothers, sisters* and *friends.*
4. Things we do not know now, will be *shown to us.*
5. We shall *have* all our *bodily senses* and enjoy the beauties of nature as never before.
6. These joys will *last forever.*

When we think of all these things, is not heaven worth working for? Is it not worth all the trials and temptations that come to us in life, even those which seem at times almost unbearable? Let us always remember that these troubles will soon pass, and that the bliss of heaven awaits us as a reward for our faithfulness to God.

May we ever stay true to Christ, and hear from His lips those consoling words: "Well done, good and faithful servant . . . enter into the joys of the Lord." (Matt. 25:23.)

THE FIFTH COMMANDMENT OF THE CHURCH

TO CONTRIBUTE TO THE SUPPORT OF THE PASTOR

In His goodness and love for the human race God has given us the priesthood. Through the great power given to priests we have daily Mass; we have our sins forgiven in confession; we receive Holy Communion from their hands; our marriages are blessed by them; our children are baptized by them; our hearts are encouraged and our eyes are closed in death by the loving services of the priest. A moment's thought will show us that the work of the priest is very great and his responsibilities many and heavy. In order to do all these things for us he has left home and loved ones, has forsaken the chances of a worldly career, and has given up so much to work for God and for our soul's salvation. Unselfish to the limit, he gives all so that God's kingdom on earth may be strengthened and spread.

To build and keep churches and schools, hospitals and orphanages, asylums and convents, calls for much time, anxiety, and money. This burden is too much for the priest to carry alone, especially the money part. His salary is far below that of other professions, and so he must look to the generosity of his parishioners to keep these things going, especially the church, school, and convent. That is why we hear money spoken of from the pulpit. There will always be repairs of one kind or another.

Unfortunately there are frequently found in a parish certain people who make it a rule to complain bitterly to themselves and to others that the priest is always asking for money. In their selfishness they give little or nothing themselves and try to cover their fault by getting others to act as they do. To hear them talk, one would imagine that the priest was going to spend every cent for himself. What a pity that people should make such a mistake! Not only are they very uncharitable (and they may even sin mortally), but they are doing their best to hinder God's work among souls.

On the other hand there is always a certain number of generous souls in every parish, and God bless them! But their burden is often made heavier by the fact that other parishioners give far less than they can afford. Wealthy persons should look upon their wealth as a trust from God, to be used in part, at least, for the needy and the help of the Church. And they must remember that an account must one day be given of how they have used it.

In some parishes of this country the parishioners have the custom by which every working person of a family is asked to give one day's wages, either at one time or spread out over the month. In this way the ordinary expenses of the church, school and convent are well taken care of. In other parishes, similar organizations have been formed. Where these clubs are flourishing no mention of money is ever heard, and the necessary expenses are taken care of as they should be.

HELP YOUR PASTOR WILLINGLY AND FOR THE LOVE
OF GOD.

THE SIXTH COMMANDMENT OF THE CHURCH

NOT TO MARRY PERSONS WHO ARE NOT CATHOLICS OR WHO ARE
RELATED TO US WITHIN THE THIRD DEGREE OF KINDRED, NOR
TO MARRY PRIVATELY WITHOUT WITNESSES, NOR TO
SOLEMNIZE MARRIAGE AT FORBIDDEN TIMES

By this (write):

1. We are forbidden to marry within the third degree of blood relationship—i. e., our second cousins—without special permission of the bishop.
2. We are forbidden to marry privately—i. e., without a priest and two witnesses.
3. We are forbidden to marry with pomp and a Nuptial Mass during Lent and Advent.

A Nuptial Mass is a special Mass intended by the Church to bring down a special blessing upon the married couple. God knows that there are many, many trials and troubles in the married life, and hence Catholics should always be married at a Nuptial Mass. They thus show a greater reverence for the holy sacrament of matrimony and bring richer blessings upon their wedded life.

THE PARTICULAR JUDGMENT

Some day we shall die. We may not be sure about the weather, about our health, about money matters, about our friendships and like things. But about death we are absolutely certain. As soon as the soul leaves the body in death, it goes before Christ to receive the sentence of its eternal fate. This is called the Particular Judgment. What an important moment that will be! Christ, my guardian angel, the devil, and myself, Am I saved or am I lost? Shall I be with Christ and the saints, or will my eternity be spent with Satan and the other enemies of Christ? That will all depend on whether I have lived a faithful or a sinful life on earth. The body (until the General Judgment) goes into the grave, there to rot and return to dust, but the soul lives on to carry out, at once, the sentence of the Great Judge, Jesus Christ.

If the soul is free from sin and all its insults to God have been atoned for, it goes straight to heaven. If venial sin stains it or if it has not fully atoned for the sins of its past life, the soul goes to purgatory, there to remain until the debt is fully paid. If mortal sin is on the soul, it goes at once to hell, there to remain and suffer for all eternity.

Am I ready to die? Am I ready right now to be judged? If not, why not? Have I anything to show for my many years of life, or must I appear before Christ empty-handed?

Do not wait for the moment of death. Live now as you will wish to have lived when you come to die, and God will take care of your salvation.

FROM A SUDDEN AND UNPROVIDED DEATH,
O LORD, DELIVER US!

THE GENERAL JUDGMENT

After the Particular Judgment, the soul, separated from the body, lives on until the end of the world. It is lost or saved, it is rewarded or punished, immediately after death, according to its deeds during life. But the judgment of the soul is repeated at the end of the world, and this time in the presence of all mankind. This is called the Last Judgment. It will be a solemn repetition in public of the Particular (or private) Judgment. The Judge and the matter for judgment will be the same in both. But now the soul will be united to the body, and both, just as they were in life, will again stand before Christ and the whole

world to be judged for the last time. Every thought, word, and deed of a whole life will be told to the world. Those secret sins, committed alone, and which one would have blushed to let others know, will be shown to all men. Those passing but sinful thoughts, indulged in and repeated so often in the mind, will be known to all on that terrible day. As we live now, we fear to be seen doing certain things and associating with evil-minded people. But on that day the whole world will be told what we have done.

One might ask, "Why have this General, or Last Judgment when all has been decided in the Particular Judgment?" There are five big reasons for this General Judgment (write main words):

1. That the *Providence of God* in the government of the world may be clearly seen by all—atheists, pagans, and Christians.
2. That the *good*, who have gone through hardships and trials in order to be faithful to Christ, may *receive* the just *honor due to them*.
3. That the *wicked*, who have often been very successful and wanted for little, may *receive* the public *shame* and confusion they have merited.
4. That the good and the bad *effects of men's actions* to the end of the world *may be known*.
5. That the *body* which shared in the good and the evil deeds of the soul *may also share* in its *reward* or *punishment*.

When will this Last Judgment take place? It will come at the end of the world. Just when this will be, we do not know. Our Lord, however, told us the signs which would come just before the end of the world. They are (write):

1. The Gospel will be preached in the whole world. (Matt. 24:14.)
2. There will be a great falling away from the faith. (Luke 18:8.)
3. People will be wholly absorbed in earthly things and interests. (Luke 17:26.)
4. Antichrist will appear and work false miracles. (II Thess. 11:3.)
5. There will be signs on the earth and in the heavens, and the falling of stars. (Matt. 24:29.)

HELL

Hell is God's prison. People who commit mortal sin are criminals. They have broken God's law. In this world, when people break the law, they are sent to prison. Prisoners are sad and unhappy. They are deprived of their homes, of their family and friends, of whatever wealth or money they have. Prisons are terrible places. (Draw prison.)



So a person who dies after committing a mortal sin for which he has not been sorry comes before God, the Judge. He is a criminal, and the Judge condemns him to remain in prison forever. That prison is hell.

God does not want sinners to go to hell. Sinners break His laws and He must punish them. God wants everyone to be saved. After baptism, He lives in our souls; through Holy Communion His Son comes to us; through confirmation the Holy Ghost dwells within us. But when the sinner sees temptation, he loves that temptation. God says: "Please don't sin. If you do, I will have to leave you; for sin drives me out of your soul." The sinner says to God: "Get out of my soul, I don't want you." And God leaves the sinner. (Draw sinner rejecting God.)

If then the sinner dies, God cannot admit him into heaven; for he told God he did not want Him. He has broken God's law. He is a criminal and he must go to hell.

Hell was made as a prison for the bad angels. (Draw angels defying God.)

Lucifer and his angels fought against God. They broke His law. They became criminals. God sent them to hell, His prison. They became devils.



GET OUT OF MY LIFE



Then, when men were created, all men who broke His laws and did not say they were sorry were, after death, sent to hell with the devils.

The Bible describes hell and tells us it is terrible. It says hell is "a place of torments" with an "unquenchable fire" in a "bottomless pit" where sinners will suffer "everlasting punishment." Our dear Lord tells us how the sinners will suffer in the fires of hell, burning forever.

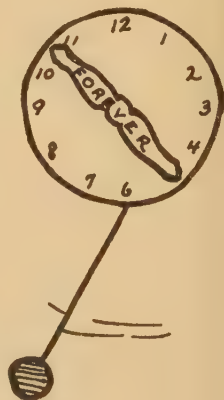
Fire is terribly painful. We could not hold our finger in a fire for even a minute. Yet in hell the whole body will be cast into fire from which it will never come forth.

In hell the sinners will have for their companions the devils, the worst men and women that ever lived, murderers, the cruel, unjust, ugly, filthy, unclean people of the world. Would you want these for your companions rather than the angels and saints, Mary and Jesus Christ?

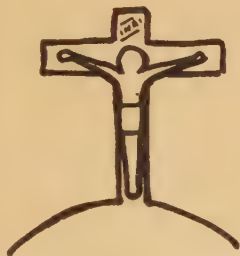
In hell the sinner will be miserably unhappy because he was made for God and he has lost God.

Man was made to know and love God forever and forever. We have never seen God, so we do not know clearly how beautiful and kind and wonderful He is. After death we shall all see Him enough to know that He is the most wonderful, beautiful, powerful, the kindest father in all the universe. And because the sinner said to Him "I do not want you," he will never see Him or be with Him.

That is what we mean by the pain of loss. A person who has a mother and father and loses them through death is terribly, terribly sorry and hurt. But he knows he will see them again in heaven. The sinner who loses God, his Father, will never, never see Him again. Our souls were made for God as our lungs were made for air. Imagine a poor little boy shut up in a tiny hole and dying because he couldn't get any air. But the sinner in hell not only cannot get air; his soul cannot get God, and he suffers terribly because he cannot. The sinner must live forever in prison away from God, our Blessed Mother, his own mother, the saints and angels, all the lovely and beautiful things of life. This is what makes hell so terrible.



And in hell the sinner knows it is all his own fault. He says all the time: "I could have been in heaven. I could have kept out of hell. I came here because I preferred a sinful pleasure to God. I wanted a 'good time' rather than a happy eternity. I was told not to commit sin and break God's commandments in life, but I laughed and sneered at those who loved me and tried to make me good. And now I must stay here forever, forever, forever." (Draw clock.)



HE DIED TO SAVE ME

How long will hell last? Forever. My soul will never die. A thousand years? That is just a beginning. Ten thousand years? That is just the start. One million years? No, far, far longer than that. Forever.

Write: I promise never to break God's law seriously, because I don't want to be sent to His prisonhouse. (Draw crucifix.)

I WILL NEVER SIN, SO THAT I WILL NEVER GO TO HELL.

PURGATORY

We know that a soul leaving this earth free from all sin and having satisfied for all the insults offered to God by sin during life, will go to heaven at once. We also know that a soul leaving this world dead with mortal sin will go to hell at once. But what about a soul stained with venial sin, or which has not fully atoned for forgiven sins? They cannot get into heaven, for "there shall not enter into it anything defiled." (Apoc. 21:27.) Nor are they enemies of God and deserving of hell. Where will they be sent? They will go to purgatory.

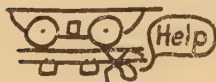
Purgatory is a state in which they suffer for a time who die guilty of venial sin or without having fully satisfied for the punishment due to their sins. The principal pain of purgatory is the being kept away from God. Besides this great sorrow, it is the common belief that the souls in purgatory are punished by fire just as in hell. However, in hell there will be no end to the suffering, while in purgatory the souls know that as soon as they have fully atoned for past sins they will leave their prisonhouse and enter heaven.

The soul can get into purgatory and it can get out again. (Let children put their hands through yours, as in diagram.) The soul can get into hell, but it will never get out again. (Place hands as in second diagram.)



The faithful on earth can help these souls in purgatory by prayers, fasts, alms, indulgences and Masses.

In one of our large cities a man was run over by a street car. (Draw man under wheels.) When the crowd of people reached him, he was pinned under the car with one leg almost crushed by the huge wheel. Strong men grasped his arms and shoulders and tried to pull him out from under the car. But pull as they might, they could not move him from his painful position. In fact they only increased his suffering. Finally someone brought a crowbar. This was the right way to help the sufferer. The heavy wheels were raised and the bleeding man was rushed to the hospital.



In many ways that accident is very much like purgatory and the souls kept there. Down in purgatory are many souls. (Draw souls in purgatory.) They are pinned down by the justice of God and are suffering most intensely. They call upon us on earth for help (draw people on earth), for they can do nothing to help themselves. Like the strong men who rushed to the assistance of the man under the car, many people wish to help the souls in purgatory. But their efforts are useless, for they go at it in the wrong way. When their friends die, instead of having Masses said for the departed souls they spend huge sums for flowers which will wither and die within a week. Instead of praying fervently for their friends, they outdo themselves in praising the good works and the noble characters of their friends. More prayers and less exterior show and talk would be most welcome to the poor



sufferers in the flames of purgatory. Instead of an expensive funeral, how much more would the souls appreciate it if most of that money were spent for Masses, for educating poor boys for the priesthood, for building mission chapels, for helping convents, orphanages, etc.

Let us never allow a day to pass without doing something for the poor souls in purgatory. God loves these souls and longs to have them with Him, but His justice cannot allow them to enter heaven until all past sins are fully atoned for. To pray for the suffering souls and get them into heaven makes the souls eternally grateful to us. These same souls will continue to pray for us that we may be kept from sin. Moreover, to do such an act of charity will bring from God a big reward.

EACH DAY LET US SAY A HAIL MARY FOR THE SOULS
IN PURGATORY.

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Acts of Consecration	1.00		
		Each	Per 100
Little Office of the Immaculate Conception (Lots 25, \$2.00; 50 for \$3.50)	\$0.10		\$ 6.00
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(Lots 25 or more, 40c each)		
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(Lots 10 to 25, \$1.15 each; 25 or more, \$1.00 each)		
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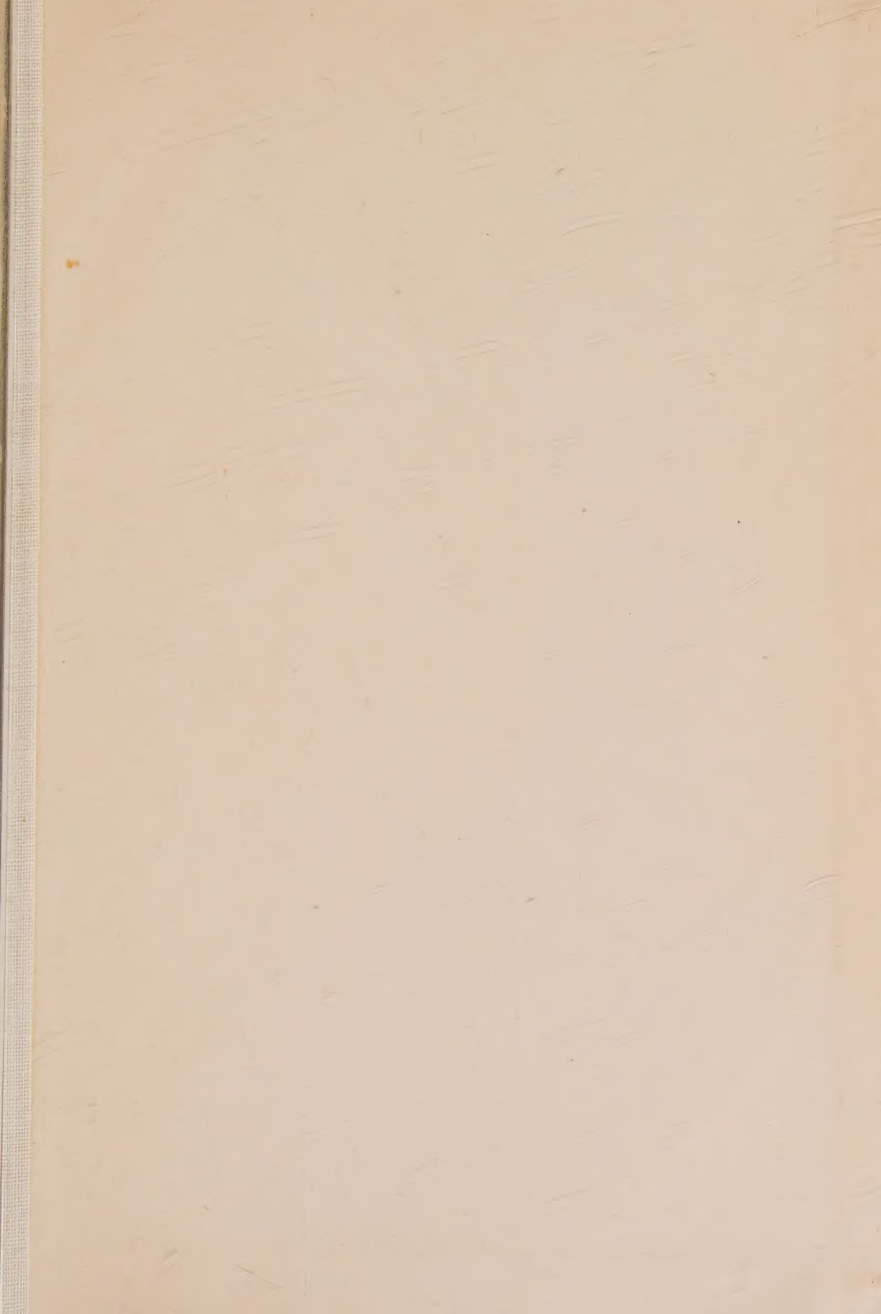


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